

THE CATHOLIC PRESBYTERIAN.

No. LV.—JULY, 1883.

MODERN UNBELIEF AND BUDDHISM.

THE interest that has been taken of late in Buddhism by a large number of intelligent people in various Christian countries, is one of the marked phenomena of our day. In America, this interest prevailed for a considerable time among the somewhat restricted number of those who have known—or have thought that they knew—something about Buddhism; but since 1879, through the publication of Mr. Arnold's poem, "The Light of Asia," the popularity of the subject has in a marked degree increased. Many who would have been repelled by any formal, dryly philosophical treatise upon Buddhism have been attracted to it by the charm of Mr. Arnold's poetry. A cheap American reprint, selling for fifteen cents—sevenpence halfpenny—has helped to make such information as Mr. Arnold was supposed to be able to impart, accessible to a still greater number, who were not as yet sufficiently interested in the matter to have cared to pay much more. And so it has come to pass that we find everywhere among reading and intelligent people a very considerable number who think that they now know a little about the Buddha and his religion, and have found awakened in their minds—often quite unexpectedly to themselves—a very surprising interest in this "venerable religion" which Mr. Arnold has presented to the English-reading public in such an attractive guise.

Among these we find here and there some Christian people, who seem to be somewhat disquieted by what they have learned—or think they have learned—concerning Buddhism. They have met with so much in the story of the Buddha and in his teachings which they had formerly supposed to be peculiar to Christianity, that a feeling arises—as I have frequently had occasion to observe—of anxiety, lest the evidence for the supernatural origin of the Christian religion be thereby in some degree weakened. The case of such we have endeavoured elsewhere—in part at least—to meet,* and we do not propose to dwell upon that phase of the matter in the present article.

* In the "Bibliotheca Sacra," Andover, Mass., U.S.A., July, 1882: article, "The Legend of the Buddha and the Story of the Christ."

[CATHOLIC PRESBYTERIAN, July, 1883.]

There are others, however, who are not at all troubled by fears of this sort, and that not because of any special strength of faith in the Divine origin of the religion of Christ. As to this, indeed, many of them appear to care but very little. They feel, however, a keenly sympathetic interest in the religion of the Buddha, and in all that relates to it,—much more, in fact, than they seem to feel in the doctrine and story of Christ; and they are ready to echo with unconcealed satisfaction the laudations which Mr. Arnold and those of his way of thinking have lavished upon the religion which, in their judgment, is “The Light of Asia.” A curious phenomenon, indeed, is this, that the century which began with sending missionaries to convert the Buddhists, should ere its close see a generation arise which, if one may judge from the expressions of some, is itself almost or quite converted to the faith of the Buddha. It is proposed in the present article to indicate some of the chief causes which, in the judgment of the writer, have served to excite among the unbelievers in Christianity in our day, such a peculiar interest in this hoary system of error.

1. First among these causes may be named the extent to which Buddhism, in some form or other, for two thousand years, has been accepted by men as the solution of the enigma of life. It had, indeed, long been known in a general way that the Chinese, Siamese, Thibetans, and many other Asiatic peoples held the Buddhist faith, so that its adherents were very numerous. But latterly, through the great increase of Eastern travel and of popular literature giving the experiences of Western travellers and residents in oriental lands, the general public has come to *realise*, as never before, the truly wonderful fact that at this late day, after eighteen hundred years of Christianity, out of 1,400,000,000, more than 400,000,000 of the human family profess to accept Buddhism as the true religion and philosophy of existence,—a number which, on any estimate, is considerably greater than can be claimed for the followers of any other religion. It can hardly be doubted that, with a considerable number of men and women who have no decided faith in Christianity, and yet are not quite at ease without any religion at all, this mere fact of the numerical strength of Buddhism has no little influence in disposing them to a sympathetic attention to its claims. The fact is indeed remarkable, and well deserves attention, whatever be its explanation. But an increasing number in this democratic age are disposed to something like a deification of majorities. Assuming the essential goodness of human nature, it is argued in politics, for example, that the voice of the majority, expressed at the polls, may fairly be presumed to be in the right. *Vox populi, vox Dei*. Why should not the same principle apply also in the sphere of religion? Why is it not probable that the religion which, after centuries of trial, commands the largest suffrage of any religion among men should be the religion which is nearest right? In this way, there is reason to suspect that, by not a few, the fact that Buddhism

CATHOLIC PRESBYTERIAN, July, 1883.]

numbers more than 400,000,000 adherents is felt to be an argument of no inconsiderable force in favour of a religion which, after a long trial, can command a suffrage so extensive. At least the argument is held sufficient to throw a strong presumption in its favour as opposed to Christianity.

2. Again, the wide acceptance of various theories of evolution of an atheistic type should probably be named as another element contributing to that sympathetic interest in the Buddhist system which is exhibited in the antichristian camp. As every one knows, there are many who think that if a theory of evolution be proven, then the hypothesis of Creator becomes a superfluity. As if the discovery of the *method* of the formation of the universe, or of anything, relieved us from the necessity of supposing a *cause*! Such thinkers, of course, can have no patience with a religion which teaches that "in the beginning God created the heaven and the earth," and that the soul of man was not developed from that of an ape, but "breathed into him" by God. Such a religion, with its doctrine of a God and of supernatural interventions, seems to thinkers of the class described to stand in the way of all true scientific progress; and so assuming, with quiet assurance, for their science an infallibility which they will not hear of in a religion, they argue that no religion can stand which opposes their theory of things. On the other hand, to such men Buddhism must seem, as compared with Christianity, a far more reasonable religion. In the first place, it has no God in it to interfere with the eternal continuity of the evolution process. As Köppen has well put it, "Buddhism recognises no eternal Being, only an eternal Becoming."* So far from having in it no place for their theory of evolution, it has fully recognised a theory of evolution, and raised it to the dignity of a religion. It teaches that all that is is simply the result of an evolution from a previous state of things, as that from one before, and so on by a process of which no beginning is even thinkable. In full accord with the antitheistic type of evolution, Buddhism denies any impassable gulf between the irrational animals and man. A pig may become a man,—not, indeed, in the sense of the Western evolutionist, but not less truly.† The nature of the connection between the different forms of life in such a case is no doubt conceived of in Buddhism in a manner very different from the modern European fashion; but still the essential continuity between all forms of life on which the modern theories of evolution so strongly insist is fully recognised. Not to elaborate this matter further, it is plain that in these facts is revealed a bond of sympathy between modern antichristian thought and the Buddhist philosophy which goes far toward accounting for the interest in Buddhism which is displayed in the sceptical camp.

* "Es giebt nur ein ewiges Werden, kein ewiges Sein."—KÖPPEN, *Die Religion des Buddhas*, p. 230.

† The Buddha is actually said to have once been a pig!

3. Closely connected with the modern enthusiasm over Buddhism is the disposition of the age to glory in man, his immeasurable possibilities of development in power and knowledge. It is felt that no one may venture to say what man may not do or may not become, all by his own unaided powers. The Scriptures do not deny that there is a glory in man, and possibilities of unimagined greatness; but they also affirm an abasement as well as a glory, weakness as well as strength, ignorance to be removed by none but God. The possibilities of glory which it sets before man are not for man as he *naturally* is; they are not to be attained by any *mere* exercise of his natural powers, but only as through faith he shall come into a vital union with the God-Man, Christ Jesus. Let man refuse that faith, and already he is sentenced to an ignominious future, and the eternal disappointment of all his proud aspirations. In that point of view the Scripture cries: "Cease ye from man, whose breath is in his nostrils! for wherein is he to be accounted of?" Nothing could well be more repellent to the boastful spirit of our age than such a doctrine as this. But men who, filled with the nineteenth century spirit of self-glorification, are for that reason repelled from Christianity, are for the same reason attracted to Buddhism. Where the Gospel tells us of a God who became man,—a doctrine in all ages foolishness to the wise of this world,—Buddhism tells of a man who became God, even the Buddha, who under the Bo-tree attained all power and all knowledge! It tells us with emphasis that the Buddha, who attained all this, attained it by his own unaided strength and merit; and, moreover, that any man who will take the same way, may attain to the same heights. How completely the idea of man which Buddhism thus expresses falls in with the spirit of our modern materialists, positivists, and all who, like such, in theory or fact make man a god! And when men of this age, impatient above all things of any assertion of the supernatural, who will hear nothing of a miracle, find that the most stupendous wonders are said to have been performed by this Buddha, and to be within the power of all who will follow him in toilsome labour and self-discipline, however incredulous they may be of such stories, they feel themselves in full accord with the spirit of naturalism and human deification which such stories express; and, perhaps, intoxicated with the whirl of progress in physical science, half dream that very possibly some such marvellous power over nature as is attributed to the Buddha and the *aràhats*, may yet be reached—if not by the transcendental methods of the Buddhists, yet by the slower and surer processes of modern science.

4. Not only the atheism of the Buddhist system thus variously illustrated, but also the special type of its atheism, helps to gain for it a friendly consideration from modern western sceptics. The atheism which is just now in fashion is not dogmatic and affirmative, but modest, negative, agnostic. It will not say: "There is no God;" but rather, with Mr. Herbert Spencer, "The power which is manifested in

CATHOLIC PRESBYTERIAN, July, 1883.]

the universe is utterly inscrutable." But this seems to be the exact attitude of Buddhism. There are passages, indeed, in the Buddhist authorities which deny and argue against the being of a God; but as to what the real cause of the eternal succession of worlds may be, Buddhism holds a strictly agnostic position. We read: "There is one thing which is not in the dominion of the intellect; namely, to know whence come all the beings of the universe, and whither they go."* Not merely as atheistic, then, but as agnostic, does Buddhism find sympathising advocates among the agnostic atheists of Christendom.

But atheism and agnosticism both alike, if a man have the logic in him to see the inevitable conclusions of the system, lead straight on to Pessimism. And so it has naturally come to pass, that under the influence of the atheistic and agnostic speculation of the day, a considerable number here and there have come sadly to doubt whether in life the pain do not quite outweigh the pleasure; and thus, whether it be not better not to be than to exist in such a universe as this. As all our readers know, this hopeless Pessimism has found earnest, often passionate, expounders of late years in such as Feuerbach, Schopenhauer, Hartmann, and these have their disciples. All who are affected with this malady of our time must, for this reason again, listen to the words of the Buddha with a lively sympathy. For, as is now generally well known, he makes the absolute universality of sorrow to be the first of the "Four Noble Truths" which are the fundamental articles of the Buddhist creed. It is written: "This, O monks, is the holy truth concerning suffering. Death is suffering; old age is suffering; sickness is suffering; to be united with what is not loved is suffering; to be parted from what is loved is suffering; not to attain one's desires is suffering." And to such words of the Buddha not a few, alas, in Christendom, having lost sight of Him Who is the Light of the world, sigh their sad Amen, and not unnaturally think the Buddha, who has so voiced their deepest feeling, must have been very wise!

5. We must add, of course, that Buddhism attracts very many by its remarkable system of ethics. This has been often said, and scarcely needs to be argued. And every candid person will freely admit that in the Buddhist ethics, regarded merely as an external system, there is indeed much to admire; and that among the various religions of the non-Christian world, it may be justly held, in this respect, to stand alone. It is not, therefore, strange that it should have gained a degree of admiration accorded to no other system, unless it be the Christian. But, if we mistake not, it is not the theoretic excellence of Buddhist ethics in itself that attracts the admiration, and so calls forth the praises of our modern unbelievers in the Gospel; but rather the fact that such a moral system,—the only one which, in the opinion of many, may fairly claim to be compared with that of the New Testament,—

* Quoted by A. Rémusat (Mél. posth. 121) from an ancient Buddhist *Sûtra*. See Köppen, *Die Religion des Buddha*, s. 231.

[CATHOLIC PRESBYTERIAN, July, 1883.]

should belong to the one religion which is at the furthest possible remove from the religion of Christ, a religion which actually has in it no place for the being of a God! To find such a system of morals in such a religion fills a certain class of minds with undisguised delight. For there are obvious symptoms of uneasy apprehensions arising of late among the apostles of unbelief. More and more frequently, as the anti-theism of the day has spread among the masses, have been appearing in our time ugly symptoms seeming to suggest that, very possibly, with the old faith in God and a hereafter, even morality may go down too. Hence the question has been raised and debated with warmth on both sides, whether, if God be denied or left out of life, there will be left a basis for practical morals; whether the *purely secular* type of society, which is the professed ideal and aim of many, can possibly be a *moral* society. Some unbelievers have been frank enough to say that, notwithstanding the publication of Mr. Spencer's "Data of Ethics," such an atheistic rendition of the moral law as shall commend itself to general acceptance as a substitute for the Christian, in the expected day when Christianity shall have vanished from the earth (!), is yet to be elaborated; and that, just at present, when the modern scientific view of the world is gaining adherents so fast, and the old code of morals thereby losing its authority, based as it is on the idea of a God, the construction of a practicable system of morals upon a purely scientific basis is a desideratum of the first consequence. And, while all profess a confidence that "evolution" will probably bring out all right in the end, some have suggested that we may not unreasonably anticipate a kind of moral interregnum in the modern world during a period in which, God having been dethroned from His place in the minds of men, no sanction has been discovered adequate to take the place of His authority. To such anxious souls the ethics of Buddhism seem to be full of comfort. The Buddhist system is not, of course, supposed to be adapted altogether to the present "environment"; but it is thought by some to settle this at least, that morals are not inseparable from a belief in God, and that a moral law even of a high order may be recognised where there is no faith in God at all. In this point of view, we can understand the special enthusiasm of the unbelievers of Christendom over the moral character of the Buddha. The singular beauty and attractiveness of the character of the Buddha, as set forth in the most trustworthy records, may be freely admitted without indulging in the strange exaggeration of Mr. Arnold, who, in the Preface to "The Light of Asia," ventures the assertion that "the Buddhist books agree in the one point of recording no single word or deed, act or word, which mars the perfect purity and tenderness of this Indian teacher."* While accessible facts should have

* Such an assertion constrains us to suppose that Mr. Arnold's reading could not have been so extensive as was to be desired. To go no further, Professor Bell's "Romantic Legend," a translation of the Chinese version of the *Abhinishkramana Sûtra*, would have given him abundant reason for qualifying this misleading statement.

CATHOLIC PRESBYTERIAN, July, 1883.]

prevented him from making any such statement as this, they do certainly warrant us in ranking the Buddha as among the greatest and noblest of men,—one who seems to have lived and laboured, however mistakenly, in order that he might, if possible, lighten the miseries of his fellow-men. Yet he was a man who never by any act or word showed any recognition of the being of God! and thus, from the unbelieving point of view, he affords a living argument to show that not only theoretical but practical morality of a high type may be realised where there is no faith in God. No wonder, under the circumstances of the time, that men with whom the authority of the decalogue is seen to have gone with the faith in God, find a wonderful comfort in the ethics of Buddhism and in the life of its founder. Perhaps, we may add without stopping to argue, that the comfort might be seriously diminished if they would observe the practical operation of the atheistic ethics of the Buddha in China, Siam, and other lands where the system has had a fair and prolonged trial!

6. Again, modern unbelief is distinguished for its utter contempt for all authority. It will have all things settled by the processes of exact science,—commonly meaning by this, of course, physical science; and what cannot be thus proven, what has nothing but authority, as of a professed revelation, behind it,—for that it has no patience,—it is turned over at once to the limbo of superstition, or consigned to the abyss of the unknowable. As naturally as in all else, Buddhism stands to such men commended by the whole history of its origin. However modern Buddhists may have come to bow servilely to the teaching of the Buddha, in the beginning, Buddhism, as every one knows, was a revolt against priestly authority. It began by rejecting *in toto* the whole Brahmanical system of pretended revelations. As for the Buddha, he had indeed *knowledge* to communicate to men, but *not a revelation*. He did not, therefore, assume an authoritative air, and denounce penalties against all who would not receive his message. He spoke “as a plain man,” who himself had sought for rest and found it,—found it without the help of Brahman priest or any so-called revelation whatsoever. Such a religion as this, based in its very origin upon a revolt against the idea of authority in religion, stands of necessity by that fact so far commended to all whose proud minds cannot endure that word of Christ, “Come unto me all ye that labour . . . take *my yoke* upon you, and learn of me.”

7. Another circumstance which has doubtless had a degree of influence,—more, indeed, among the superficial than among the best informed in Oriental matters,—in enlisting the interest of sceptics in the Buddhist religion, has been the number of supposed agreements both in the Buddhist doctrines and, especially in the story of the Buddha, with the doctrines and the history of Christ and the early days of the Christian religion. At these the unbelief of the day has grasped eagerly, and with an exultation which already, as regards very many

[CATHOLIC PRESBYTERIAN, July, 1883.]

points, has been proved to be premature, has loudly welcomed Buddhism as an ally by whose help it might be shown that Strauss and his followers were right after all; that the Gospel story was only a Palestinian version of old Indian myths; its doctrines only a Judaized Buddhism; its very narrative bearing sometimes verbal traces of its Buddhist origin! It is not within the scope of the present article to argue these points. It will suffice to remark that the most eminent Buddhist scholars utterly repudiate the idea of any such genetic connection between either the legend or the doctrines of the Buddha and the Gospel of Christ as certain unbelievers are so anxious to make out.

As regards supposed verbal agreements, the case is no less strong. Mr. Edwin Arnold, whether with or without intention, has done much to suggest to the public mind the reality of such verbal agreements between the Buddhist and the Gospel story. Indeed, if the Germans speak of a certain type of criticism as "*Tendenz-Criticismus*," we may with equal right speak of the Light of Asia as a "*Tendency-Poem*"—none the less so, though we assume that the author was unconscious of the tendency of his work. Illustrations are numerous. Thus we read that when the aged Asita blessed the infant Buddha, he said to his mother, in words nearly the same as Luke ii. 35—

". . . A sword must pierce
Thy bowels for this boy."

Again, when Buddha declares his resolution to forsake all, that he may accomplish his mission, we read—

"I will depart, he spake; the hour is come!

. Unto this
Came I, and unto this all nights and days
Have led me.* . . .

This will I do who have a realm to lose,
Because I love my realm. . . .

. These that are mine, and those
Which shall be mine, a thousand million more,
Saved by this sacrifice I offer now"†

While he was wandering, seeking the knowledge which brings relief from sorrow, we are told—

". . . The Lord paced in meditation lost,
Thinking, Alas! for all my sheep which have
No shepherd; wandering in the night, with none
To guide them."‡

In the great temptation by Mara, we are told that the tempter addressed him with the words, in accord with Luke iv. iii.—

"If thou beest Buddh;"

* Cf. John xii. 23, 27.

† Cf. John xvii. 20.

‡ Cf. Matt. ix. 36; and John x., especially verses 14-16.

CATHOLIC PRESBYTERIAN, July, 1883.]

and afterward, that in the retrospect of his life, he saw where his path had often led

" . . . On dizzy ridges where his feet
Had well-nigh slipped."*

Other instances might be given of the same general character, but these will suffice.

It would be an interesting, and in many ways a suggestive task, did the scope of this article permit, to compare with the actual expressions in various Buddhist authorities, those which, in the above and other instances, *poetic license* has led Mr. Arnold to take. We can only remark, however, that so far as the various authorities accessible have enabled us to judge, very few, if any, of the verbal agreements with the Christian Scriptures which Mr. Arnold's poem has been made to suggest, can be sustained by facts. In the interests of truth we would, in any case, ask Mr. Arnold to give to the public at an early date an edition of his "Light of Asia," embodying references to authorities wherein a warrant for these verbal coincidences may be found. Meantime, however, such unverified, and—if we mistake not—for the most part wholly unjustifiable suggestions, have their force with people not over well-informed in these things, and are doing their work. We are persuaded that the strong New Testament colouring which has been given by some to the Buddhist story, has done not a little to stimulate the remarkable interest with which the sceptical world has come to regard all that pertains to the religion of the Buddha. The authority of Strauss and the critics of the Tübingen school has been of late at a considerable discount among intelligent men, so that those who would reject the testimony of the gospels have come to need sorely a new show of reason for so doing, and have fancied, it would appear, that they had found—or might possibly find it—in the story and religion of the Buddha.

This subject is suggestive in many ways, but we add only a single thought. The tendency to union among the followers of Christ is one of the most conspicuous facts of our age,—one which, in particular, the Presbyterian Alliance very happily and impressively represents. Everywhere we see various bodies of Christians, long sundered, seeking now to know each other better, and as far as possible to unite upon essentials for practical work in the great conflict against Satan's kingdom. But the same tendency is to be observed also on the anti-Christian side. It is illustrated by the phenomena reviewed in this article. The modern heathenism in Christendom, and the ancient systems of the East, are discovering each their inward mutual affinity, and betray a growing sympathy with each other. But here and in the East we see the modern anti-Christian philosophies of Europe, and the hoary heathen philosophies of Asia, joining hands for a united opposition to the truth of Christ. The more that this becomes evident, the stronger becomes the argument for Christian union, and in particular the consolidation,

* Cf. Psalm lxxiii. 2.

in all practical ways, of the Presbyterian forces for organised work against the heathenism at home and that of the foreign field. So the immense forces on either side seem to be uniting and preparing for a conflict, no longer in detachments here and there, but universal, and—may we not hope?—final, the spiritual Armageddon of the ages, a last conflict for the kingdom of the world! And on which side the victory shall be, however and whenever brought about, no true follower of the Lord Jesus doubts.

S. H. KELLOGG.

THOMAS CARTWRIGHT AND ENGLISH PRESBYTERIANISM.

THE recent publication of the second volume of the "Reformation of the Church of England," by the Rev. John Henry Blunt, M.A., F.S.A., must be our apology for looking back to times long gone by—for looking back more than three centuries. Although occasionally confused, prolix, and illogical, the work is of respectable merit. It covers the period from 1547 to 1662, and therefore marks the origin of Presbyterianism in England, and the secession of two thousand Puritan ministers, most of them Presbyterians, who had ministered in the churches of the Church of England. Mr. Blunt belongs to a class of clergymen who, as Archbishop Sumner well said, "sit in the chairs of the Reformers, and traduce the Reformation." In his opinion Protestantism, Puritanism, and Presbyterianism are, "in reality, as strongly antagonistic to the fundamental principles of the Church of England as to those of the Church of Rome." After a most unfair summary of the character of Cranmer, the first Protestant Archbishop of Canterbury, he adds: "Happily for the Reformation, Archbishop Cranmer was not a Presbyterian by birth and country, and so was not so distinctly a foe to the Church of England as some of her later rulers have been." Opinions so startling as these make us rub our eyes, and wonder where we are. One thing is certain—England owes her civil and religious liberty not to High Churchmen, who played the game of Rome, but to Puritan Churchmen, who demanded that ecclesiastical authority should be vested, not in the Crown, but in the Church; and who believed that Presbyters, in Synod assembled, had the power claimed by bishops, and desired relief for tender consciences. Cartwright, a Cambridge Professor of Theology, was the leader of this party; and all Protestants, and especially all Presbyterians, ought to be familiar with this root-and-branch Reformer, to whom Mr. Blunt devotes only one sentence.

In the present paper we shall give first a brief outline of his life; then we shall notice the Presbyterian principles which he maintained, adverting in conclusion to his spirit and character.

[CATHOLIC PRESBYTERIAN, July, 1883.]

I.

179340 Thomas Cartwright, B.D., the father of English Presbyterianism, was born in Hertfordshire about 1535. His parents, who were in comfortable circumstances, perceiving that their son possessed more than ordinary talents, encouraged him in the development of his faculties. His progress in school-learning was rapid, and in 1550 he was sent to St. John's College, Cambridge. In this ancient university, under accomplished tutors, and surrounded by all the appliances of knowledge, he formed the habit of intense application, and soon became famous among his comrades.

In 1553, Cartwright was driven from the University by intolerance. Queen Mary not only overturned the Reformation espoused by Edward VI., but restored Popery with its sanguinary laws, and condemned to the flames multitudes of men of whom the world was not worthy. Without hesitation, Cartwright refused to submit to the despotism of this bigot sovereign and her venal counsellors, and thereby sacrificed all his worldly prospects. For five years he was employed in the office of a counsellor-at-law. In this new sphere he continued to prosecute his favourite studies, and obtained sufficient knowledge of the law to enable him, in after life, "to fence the better for himself." On the accession of Queen Elizabeth in 1558, Popery was annulled, and Protestantism re-established. Among other important changes, Dr. James Pilkington was chosen Master of St. John's College, and through his influence Cartwright was re-admitted to his *Alma Mater*. The scholar did not disgrace his patron. In 1560 he was chosen Fellow of his College. In 1563, he removed to Trinity College, and was elected one of the Senior Fellows. In 1564, the Queen honoured the university with a royal visit, and Cartwright, who was one of the disputants on that occasion, highly distinguished himself, and was commended by her Majesty. Cartwright having already taken his Degrees in Arts, in 1567 took his Degree of Bachelor of Divinity, and in 1570 was chosen Lady Margaret's Professor of Divinity. He delivered lectures on the 1st and 2nd Chapters of the Acts of the Apostles, in which he loudly and fearlessly denounced the Popish relics and degrading superstitions sanctioned and practised in the Church of England. The fellows and scholars of the University flocked to hear his daring attacks, and his opinions spread with amazing rapidity.

The dominant ecclesiastics resolved to make him an example; and, as they could not refute him by argument, they determined to employ the iron hand of the law to stem the progress of his "novel doctrines." Archbishop Grindal addressed a letter to Sir William Cecil, Chancellor of the university, in which he says: "There is one Cartwright, Bachelor of Divinity, and Reader of my Lady Margaret's Divinity Lecture, who, as I am very credibly informed, maketh in his lectures daily invectives

12 THOS. CARTWRIGHT AND ENGLISH PRESBYTERIANISM.

[CATHOLIC PRESBYTERIAN, July, 1883.]

against the external policy and distinction of states in the ecclesiastical government of this realm. His own positions, and some other assertions which have been uttered by him, I send herewith. The youth of the university, who are at this time very toward in learning, frequent his lectures in great numbers, and therefore are in danger of being poisoned by him with love of contention, and liking of novelties, and so becoming hereafter not only unprofitable, but also hurtful to the Church." In another epistle, Grindal expressed his opinion that Cartwright and the Puritans ought to be bridled by authority; and if they did not recant their opinions, expelled from the university. Cartwright was cited before the Vice-chancellor and the heads of the university, but defended himself by asserting that his expositions were supported by sound exegesis. Many celebrated members of the university presented testimonials to the Chancellor on his behalf, and he was disposed to treat the learned theologian with candour and lenity; but Dr. Whitgift having in 1571 become Vice-chancellor, Cartwright was prevented from taking his doctor's degree, deposed from his professor's chair, and deprived of his fellowship.

Thrust from the university which he adorned, without bread, and forced by persecution from England, Cartwright sought and found an asylum on the Continent, and became acquainted with Beza, Francis Junius, and other distinguished theologians and sound Protestants. The high esteem of these learned foreigners was no small consolation. Cartwright did not live in indolence during the years of his exile. First at Antwerp, and afterwards at Middleburg, he was chosen to the pastorate, and at both of these places he discharged his ministerial duties with credit to himself and benefit to his English congregations. He visited Jersey and Guernsey, where many French Protestants, driven by the iron hand of oppression from their own country, were in the enjoyment of a considerable amount of religious freedom. Here Cartwright was unexpectedly invited, along with another persecuted minister, to assist in framing their ecclesiastical discipline. For this work he was pre-eminently qualified; and the following year a form of discipline was published, entitled "The Ecclesiastical Discipline observed and practised by the Churches of Jersey and Guernsey, after the Reformation of the same by the Ministers, Elders, and Deacons of the Isles of Jersey, Guernsey, Sark, and Alderney; confirmed by the Authority and in the presence of the Governors of the same Isles, in a Synod holden at Guernsey the 28th of June, 1576, and afterwards revised by the said Ministers and Elders, and confirmed by the said Governors in a Synod holden in Jersey the 11th, 12th, 13th, 14th, 15th, and 17th days of October, 1577." On the final organisation of the churches, he returned to Antwerp, and resumed the charge of his beloved flock. Cartwright was now united in "holy matrimony" to the wise and brave sister of the celebrated John Stubbs, who joyfully shared in all his hardships abroad, and in all his tribulations at home. While employed

CATHOLIC PRESBYTERIAN, July, 1883.]

in pastoral duties in a foreign land, James VI. of Scotland offered him a professorship in the University of St. Andrews, which, after gratefully acknowledging, he declined. For some time his health had been failing, and he was recommended by eminent physicians to try his native air, as the only means of prolonging his life. He applied to the Earl of Leicester and to Lord Burleigh for permission to return home. The two noblemen made honourable mention of him in the House of Lords, and brought his case under the notice of the Queen; but the royal mind was prejudiced, and they were unable to procure her Majesty's consent. In these circumstances Cartwright resolved to act on the advice of his physicians, and in 1585 returned to England.

No sooner had he landed on his native shore than Aylmer, Bishop of London, without her Majesty's command, imprisoned him. Lord Burleigh obtained his release, which he formally received from Whitgift, Archbishop of Canterbury; but his Grace could not be persuaded to grant him a license to preach. Amidst multiplied sufferings, Cartwright enjoyed the sympathy and kindness of many and powerful friends. The Earl of Leicester having founded an hospital at Warwick, appointed him first master on the foundation. His duties were to conduct worship in the hospital twice a-day, to catechise twice a-week, and to preach at the parish church every Lord's Day. These he discharged without license, being exempt from prelatical jurisdiction. Nor did he confine himself to those exercises which were required by his noble patron, but embraced every opportunity of usefulness. Such zealous and faithful services were exceedingly offensive to an arch-prelate like Whitgift, who stigmatised them as innovations of ecclesiastical order, and treated Cartwright as a restless subverter of ancient laws and customs. In 1590 he was arraigned before the High Commission, and imprisoned in the Fleet; and in 1591 he was once more committed to the Fleet. Imprisonment without witness, or jury, or verdict excited sympathy even in an age of intolerance; and in 1592 he was finally set at liberty, through the intercession of Francis Knollys, Lady Russell, Lord Burleigh, and James VI. of Scotland, who wrote a letter to the Queen on his behalf.

Cartwright returned to his charge at Warwick, and his old antagonist, Archbishop Whitgift, granted him a license to preach, on his promising to lead a quiet and peaceable life. This he had always done before, and continued to do ever after. But the Queen claimed her unlawful power, and as supreme ecclesiastical governess authoritatively instructed the primate, and commanded her servants, the bishops, to silence him. Although prohibited from preaching in the churches, Cartwright continued to preach to multitudes in the hospital, where the prelates had no legal jurisdiction.

In 1596, Cartwright was invited by Lord Zouch, Governor of Guernsey, to accompany him to that island. He resided at Castle Cornet about two years, regularly preached the Gospel, and the Lord greatly

[CATHOLIC PRESBYTERIAN, July, 1883.]

blessed his labours. During his abode in Guernsey, he enjoyed the friendship and patronage of Sir Thomas Leighton who afterwards became governor of the island, and corresponded with such eminent men as the masters of Sidney, Sussex, and Emmanuel Colleges, Cambridge.

Towards the close of 1598, he returned to Warwick, and probably was disturbed by persecution no more. For some years he had been heavily afflicted with gout and stone; but he persisted in preaching, even when he could scarcely creep into the pulpit. He often said "he was more concerned to *wear* out than to *rust* out." The Lord permitted him to "die in the harness." Two days before his departure he preached his last sermon from Eccles. xii. 7: "Then shall the dust return to the earth as it was, and the spirit shall return to God who gave it." After spending two hours on his knees in importunate prayer to God, he said to his wife: "I have found unutterable comfort and happiness, and God has given me a glimpse of heaven." Cartwright died in 1603, and his remains were deposited in St. Mary's Church, Warwick.

II.

To Cartwright the Bible was an "infallible Book," literally "God's Word," not depending for its authority on the testimony of the Church, nor asking from human reason an inquiry into its claims, but demanding submission to its laws. He read of points of order, as well as office-bearers, being ordained "in every church," and therefore he had no sympathy with the strange allegation that no system of Church government is to be found in the New Testament. He says: "Is it likely that He who appointed not only the Tabernacle and the Temple, but their ornaments, would not only neglect the ornaments of the Church, but that without which it cannot long stand? Shall we conclude that He who also remembered the bars there, hath forgotten the pillars here? Or He who there remembered the pins, here forgot the master builders? Should he there remember the besoms and here forget the archbishops, if any had been needful? Could he there make mention of the snuffers to purge the lights, and here pass by the lights themselves?"

Cartwright was the earliest complete incarnation of Presbyterianism. Wickliff indeed denied the Divine right of diocesan Episcopacy, and taught some of the fundamental principles of Presbyterianism. Mr. Blunt, in his semi-Popish history of the "Reformation of the Church of England," says, when writing about Archbishop Cranmer: "So far as he gave way to foreign and English Presbyterianism, it is a name of which the Church of England may be thoroughly ashamed." Thomas Becon maintained that there were but two orders in the Church, and advocated other main principles of the Presbyterian system. But Cartwright was the first who gave tangible form and expression to the Presby-

CATHOLIC PRESBYTERIAN, July, 1883.]

terianism of the Church of England. Speaking of the "Organic Continuity of the Church of England," Mr. Blunt says: "The vital organism of a Church consists of three things—(1), an Apostolically-descended Episcopate; (2), a sacerdotal ministry; and (3), valid sacraments. In these three particulars the Church of England has always been conspicuously distinguished from every Protestant community, English or foreign, and in these three particulars the Reformed Church of England is as entirely identical with the Pre-Reformation Church of England as a man who is at one time in sickness and at another time in health is the same man, or as a vine which has been pruned is the same vine that it was before it was pruned." We have been accustomed to hear clergymen of the Church of England branding the Papacy with epithets which we do not care to repeat; but Mr. Blunt affirms that the two Churches are essentially the same. Cartwright, in the "Second Admonition to Parliament," and in his "First and Second Replies to Archbishop Whitgift," not only assailed these points, but the entire hierarchical system; and the lapse of three hundred years has only added weight to his arguments. The government, ceremonies, and customs of the Church of England are not even professedly sustained by the New Testament. There *are* traces of Episcopal bishops, but only in such passages as 1 Peter v. 3—a line of prelates which has fortunately been often broken.

After Cartwright's decease a manuscript was found in his study which laid down and described the discipline of the Church, "anciently contended for, and as far as the times would suffer," practised by the Presbyterians in the days of Queen Elizabeth. This "book of order," which has been called by an Anglican historian the Palladium of English Presbyterianism, was drawn up in 1583, published by the authority of the Long Parliament, or of the Westminster Assembly of Divines in its name, in 1644; and republished by the late Professor Lorimer, D.D., in 1872, as a contribution to the Tercentenary Commemoration, by the Synod of the English Presbyterian Church, of the erection of the First Presbytery in England at Wandsworth in 1572. About five hundred of the clergy, all men of superior education, adopted Cartwright's Directory, and thus followed the example set by the English congregation at Geneva in 1556, and by the Reformed Church of Scotland in 1564. The book not only contains the great and well-defined principles of Presbyterianism, but forms and orders to "guide ministers in the execution of all the parts of their sacred office; leaving very much to be supplied by themselves, as the ever-varying circumstances of congregations might require." If the Church of the Reformation had become Presbyterian, as Knox had urged Cranmer to make it, and as Cartwright and many of the Reformers desired it to be, the Church of England would have been essentially *different* from the Church of Rome.

III.

Cartwright's intellectual faculties were colossal and well balanced. In his capacious mind there was ample room for all he saw, and heard, and read. The following extract is from a document subscribed by eighteen celebrated members of the University, and presented to the Chancellor. "We admire and revere his learning. He is well skilled both in the Latin and Greek languages. To the knowledge of these he has also added that of the Hebrew tongue, which requires not a little labour; and, though we may find his equals in each separately, he has certainly *no superior* in them all! How profitable these are in the study of theology may appear from this circumstance, that immense multitudes flock to hear him daily. They pay great attention, and readily adopt his opinions; and this not, as has been insinuated to you—that he is always bringing forward some novelty to tickle the ears of his auditors with strange notions; but such is the accuracy of his interpretations, his felicity in teaching, and the gravity of his subjects, that the weight of his sentiments seems to surpass the fluency of his language." His quick perceptive powers, and his clear and enlarged understanding, made him a great scholar and a sound divine. The celebrated Beza, in a letter concerning him, says, "I think the sun doth not see a more learned man." As a theologian he has been compared to Calvin.

His moral character was of still superior glory. During his whole life he displayed a noble, generous spirit, elevated above party prejudice and unbiassed by worldly interest. Fuller quaintly writes: "One saith, as for riches he sought them not; and another, that he died rich; and I believe both say true. God sometimes maketh wealth *find* them who seek not for it; seeing many and great were his benefactors." His charity never failed. He distributed money every week amongst the poor of Warwick, and generally preached at both churches every Lord's Day gratuitously. We must add that his good nature and softness of heart occasionally forsook him, when he assumed the controversial pen. A supreme regard for duty seems to have been the governing principle of his life. He believed that if the world was to be benefited it could only be by truth, and that it was better to stand by her friends, though in rags, than to walk with her enemies in purple. Hence he sacrificed preferment and exposed himself for nearly half-a-century to poverty, exile, and sufferings.

Cartwright was a "pattern of piety." His life was a practical illustration of his sermons. To love, honour, and serve Christ was his highest ambition. The scholars of Cambridge, almost without exception, bore witness to his piety and virtue. He could not endure to hear his adversaries reproached; and, if any person spoke disrespectfully of them in his presence, he would quietly reprove them, saying, "It is a

ELEMENTS OF IMPRESSION IN OUR LORD'S TEACHING. 17

CATHOLIC PRESBYTERIAN, July, 1883.]

Christian's duty to pray for his enemies, and not to reproach them." Though in the first rank of ecclesiastical Reformers, Cartwright's name is not even mentioned in the index of this history of the Reformation of the Church of England.

In the tall massive figure of this indomitable presbyter, nature gave the world "assurance of a man." One author affirms that he was "unhewn and awkward, both in his person and manners;" and another says he was deficient in the lighter elegances. His portrait certainly does not suggest the idea of the man-milliner—a noble forehead, broad shoulders, large and determined mouth, penetrating eyes, huge beard, clerical and somewhat gloomy countenance.

WILLIAM ANDERSON.

ELEMENTS OF IMPRESSION IN OUR LORD'S TEACHING.

WE have seen what constituted the main body of our Lord's teaching. We proceed to inquire, What was characteristic of His mode of handling truth? In the subordinate sphere of form and manner was there anything specially instructive? Did the rule which he laid down after the miracle of the loaves and fishes, "Gather up the fragments that remain *that nothing be lost*," find any fulfilment here? A brief examination will show that while He looked mainly to the essential weight and force of the truth for moving the human soul, and to the quickening power of the Holy Spirit, He took great pains with the form and manner of His discourses. It is not merely the substance of His teaching that shows the hand of a master, but His language, His forms and figures of speech, His illustrations, His ways of approaching men and of sending truth home to their hearts and consciences. It is an instructive truth that He is most particular as to style. But while this is true, nothing is done for what may be called stage-effect; all is directed to the production of impression. His arrows are shot, not to show His skill in archery, but that they may stick fast in the heart of the King's enemies. His figures of speech are not designed to dazzle, but to commend His lesson and to move His audience. In this attention to subordinate elements of impression He only followed the analogy of nature and art. A skilful painter is not content with a powerful foreground; the background and all the details must be in keeping. The mosses and lichens of the forest indicate as careful and beautiful work as the majestic oak. Form and manner are no doubt subordinate to substance; but they have elements of power or of weakness which cannot be set at nought.

VOL. X.—NO. LV.

C

18 *ELEMENTS OF IMPRESSION IN OUR LORD'S TEACHING.*

[CATHOLIC PRESBYTERIAN, July, 1888.]

Of the elements that added impressiveness to the great substance of our Lord's teaching some were connected more especially with the state and working of His own spirit, and others with the structure of His discourse.

On the former class we shall not dwell here. The exceeding clearness of His view and firmness of His grasp ; His profound personal conviction of the truth of all that He taught ; the spirit of prayer in which He lived and moved and had His being ; the brightness, serenity, and cheerfulness of His ordinary tone ; and last, not least, the remarkable harmony between His life and His teaching, would fall to be noticed under this division. It is hardly possible to pass over the last untouched. Even in respect of the highest attainments that Christ ever urged, His life and His lessons were in perfect accord. The Sermon on the Mount, though many think it adapted for angels only, was not too high a standard for His life. If He taught supreme trust in the heavenly Father, indifference to the treasures of earth, and entire surrender of our will to the will of God, His own life was a perfect exhibition, in spirit as in letter, of these sublime attainments. He ran no risk of "the retort courteous" when He hurled against the Scribes and Pharisees His charge of binding heavy burdens and laying them on men's shoulders while they would not touch them with one of their fingers. From infancy to the cross His life might be described in His own words to John the Baptist : "It becometh us to fulfil all righteousness."

Of the elements of impression that were connected with the structure of His discourses and sayings, a considerable number might be dwelt on. His appeals to the Old Testament ; His appeals to our intellectual and moral intuitions, and to the ordinary experience of men in common life ; His way of handling the sublimer truths of religion ; His methods of illustration, especially through His parables, and various other felicities of diction, might all be dwelt on, as elements of impression in which He largely dealt.

Out of this group of qualities we select two for the present article—His habit of appealing to our intuitions ; and the method of illustration in which He so largely dealt.

I. Appeals to our intuitions, moral and intellectual, underlie a great part of His teaching. He does not argue much ; He secures our assent by a more direct process. In support of this remark, let us take the first, or rather the whole series of beatitudes, at the very beginning of the Sermon on the Mount. "Blessed are the poor in spirit ; for theirs is the kingdom of heaven." How is this proposition established ? A great teacher must make very sure of his first position. But there is not even an attempt at proof. Nor does it seem to be meant that the truth is to be received simply on authority. In the very form of laying down the proposition there is an appeal to an intuitional something in

CATHOLIC PRESBYTERIAN, July, 1883.]

the soul that responds to it. The truth is made to shine by its own light, and thus commends itself to acceptance. "Blessed are they that hunger and thirst after righteousness, for they shall be filled." "Blessed are the peacemakers, for they shall be called the children of God." "Blessed are the pure in heart, for they shall see God." These are not so much new revelations, as they are explicit exhibitions of truth with which we seem to have had a dim acquaintance before. The candid mind readily admits the connection between the graces and the rewards. There is in the connection a natural fitness, an obvious spiritual beauty. The readiness with which this is admitted is a powerful testimony to the skill of our Lord. By a stroke of heavenly genius He goes straight to the chords that respond to His words, and sets these vibrating in every breast. At Killarney, it is only as the result of much experiment and careful observation that the guide knows the precise spots where the echoes he is to waken lie slumbering among the mountains. But Jesus appears all at once to have had perfect knowledge of all the echoes of the human heart, and complete control over them. No man disputes the beatitudes. They waken echoes in the very depths of our nature.

Or let us take a sample of His appeals to what are more strictly our moral intuitions. Let us attend to His commentaries on the sixth and seventh commandments. After giving the views of the men of old time, He substitutes His own. "I say unto you, that whosoever is angry with his brother without a cause shall be in danger of the judgment; and whosoever shall say to his brother, Raca, shall be in danger of the council; but whosoever shall say, Thou Fool, shall be in danger of hell fire." "Whosoever looketh on a woman to lust after her, hath committed adultery with her already in his heart." These are no doubt in a sense revelations by the great lawgiver—authoritative decrees of a great king. But do they not waken echoes in our moral nature? The principle that the heart is the seat and fountain of sin, is one to which we cannot but respond, and our Lord's statements are just expositions of that principle. And startled though we are to find branded as great sins what may be but silent and seemingly harmless movements in our hearts, a moment's reflection shows that our Lord's judgment is correct. The thought of wickedness is sin.

It is not to be supposed, however, that all the truths that Christ taught found an echo in men's inner nature. In the case of the twelve, there was vehement opposition when He taught them that He was about to be put to an ignominious death, and Peter in warm and indignant protest exclaimed—"Be it far from Thee, this shall not be to Thee." Nicodemus did not at first accept the doctrine of the new birth, nor the woman of Samaria that of the living water. And our Lord indicated that there were many truths which He could not reveal at that time because they would awaken no echo, they would encounter too great obstacles among the prejudices and traditions that still prevailed. "I have yet many things to say unto you, but ye cannot bear them

20 ELEMENTS OF IMPRESSION IN OUR LORD'S TEACHING.

[CATHOLIC PRESBYTERIAN, July, 1883.]

now." It was more especially in the region of "heavenly things" that this reticence had to be practised. "If I have told you earthly things and ye believe not, how shall ye believe if I tell you heavenly things?" It is important to mark this fact. It shows that Christ came to reveal as well as to appeal. His function as a teacher was not merely to rouse our slumbering consciousness or give definite form to our dim conceptions, but also to make known what was previously unknown. He did not raise our consciousness to the rank of a supreme authority, He used it only as a help. He did not make it a standard, but only a witness. He did not appeal to it on every occasion, but only when it was capable of bearing witness. He deemed it useful to get from it all the help it could give, in order that He might not strain unduly the principle of obedience to authority. Any echoes that might be evoked from conscience, or from the sense of moral fitness in reference to the ways of God, were carefully brought into action in the service of the kingdom; while, at the same time, it was made plain that the fountain of truth was infinitely higher, and that it came to men with the unchallengeable sanction—"Thus saith the Lord."

There are teachers among us who depart from our Lord's method on either side. There are some who are content to establish the truth by authority, to give proofs of it from Scripture, to show that it comes to us from the mouth of God. There are others who discard that method, and who hold that the standard is the inner consciousness of their hearers, and that nothing can be done but by drawing out from thence the lessons they would teach. Where the former method is followed exclusively, the tendency is to a hard orthodoxy which may convince the understanding, but leaves the other parts of the nature untouched. Where the latter method is followed exclusively, the tendency is to laxity of doctrine, the loss of a fixed standard of truth and duty, and the exaltation of the inner voice in man to the place due to the Word of God. It needs hardly to be remarked that of the two the latter method is far the most in vogue at the present day. But there is really no reason why the two methods should be pitted against one another. If our Lord combined them, why should not we? If part of what He taught rested on authority—either His own authority as Revealer, or the authority of the Old Testament—we should be careful to see that we have no inferior foundation than the authority of God for the main truths that we are wont to teach. But if it was His habit on suitable occasions to touch the intuitional nature of His hearers, and evoke from it a silent but powerful witness to what He taught, why should not we do the same?

In point of fact, it is the combination of these two elements that constitutes the best and most effective preaching. By preaching according to the Scriptures, we secure that what we utter is the truth of God, and we recognise the objective reality of that truth, apart from all the humours or fancies of the changeable mind of man. By trying

CATHOLIC PRESBYTERIAN, July, 1883.]

to rouse the intuitions of our hearers, by commending ourselves to every man's conscience in the sight of God, we take steps towards bringing the truth into living contact with them, we give them an interest in it, we show how profoundly it concerns them. In abstract doctrinal preaching, we are apt to lose sight of our audience, and to produce disquisitions which have no particular application to any one age or to any one people. Our sermons become like chapters of the Confession of Faith, or the Thirty-nine Articles, which, from their very purpose, appeal to abstract principles derived from the Word of God. But real sermons—*sermones*—are speeches addressed to an audience. They ought always to be constructed on that footing. A great part of them should be in the form of direct address and appeal. If we do not succeed in rousing the personal interest of our hearers in what we preach, we shall have preached in vain. If we kindle no echoes in their consciences, if we never get them to feel that it is their interests we are dealing with, if we do not set them on the *qui vive* of expectation on questions which profoundly concern them, we shall have made very poor work of it. The best preacher may be said to be the one who rouses the inquiries and anxieties of his hearers to the utmost, and having done so, is able to relieve and satisfy them most thoroughly from the Word of God.

Our great object should be to bring these two things into close union—the human heart and the Word of God. We need to study both. Theology strictly so called deals mainly with the latter, and theological classes afford little opportunity for the study of the former. It is in our more casual and disengaged moments that we have to learn what is passing in the hearts of our fellows. Let us not think of this, however, as a trivial matter. He who has neither knowledge of the heart nor sympathy with its workings may produce discourses of great logical power and excellent workmanship; but he may fail in the most essential of all a preacher's aims, and leave the conscience unmoved, the heart untouched, the will unrenewed, and the life unchanged.

II. We proceed to consider what was most instructive in our Lord's practice of illustration. It is an obvious fact that from first to last His discourses swarm with illustrations. One of the most characteristic class of His discourses—the parables—are just illustrations, pure and simple. His other discourses sparkle with them as the sky glitters with stars.

Evidently He had no sympathy with those who object to illustration on principle. It is regarded by some as an inferior mode of instruction; because some men are not capable of giving, and other men are not capable of receiving truth by means of the primary organ, the logical faculty, an inferior and less trustworthy organ—the imagination—is resorted to as a medium of instruction. The imagination, it is said, is much more liable to mislead us than the logical faculty. Our Lord, we

22 ELEMENTS OF IMPRESSION IN OUR LORD'S TEACHING.

[CATHOLIC PRESBYTERIAN, July, 1883.]

say, had evidently no sympathy with this objection. Had He been dealing with none but skilled and trained logicians, He might have deemed it right to adhere to the strict methods of logic, just as a geometrician, when teaching his science, adheres to the strict method of Euclid. But our Lord was dealing with popular audiences. His hearers generally were not trained logicians, but men whose ways of receiving truth were moulded by the practice of ordinary life. To such men illustration is one of the most useful mirrors of truth ; and knowing this, our Lord used it abundantly.

In all discourses, and especially long discourses (our Lord's were never long) few things are so repulsive as dryness ; and discourses which are destitute of illustration are sure to be dry and unsuitable to the popular mind. Now, the faculty of illustration, like the faculty of observation, is one that requires to be diligently exercised, and that is susceptible of almost indefinite improvement through exercise. Hardly any one is destitute of the germ of the faculty of illustration, for the perception of analogies and contrasts is one of the most ordinary attributes of the human mind. But a large proportion of preachers allow it to lie neglected, and comparatively few are impressed (as Dr. Guthrie was) with its importance, so as to make the cultivation of it one of the chief objects of their care. In teaching the young, we instinctively fall back on illustration, and it is generally those who have been compelled to illustrate, whether in the family or the Sunday school or the Bible class, that become most successful in the art. We feel instinctively, as we handle the young mind, that a long spell of abstract statement wearies and repels it ; it must have a story, an anecdote, or a figure. It is well to remember that men are but children of an older growth, and that by most of them bare exposition or dry discussion is as little relished as by children. In discoursing to ordinary flocks, preachers have just as much need to think how they may brighten and illustrate their remarks as in dealing with children ; if they fail, they must pay the penalty, and that will commonly be found in a weary, uninterested audience, and all the preacher's labour spent in vain.

In considering our Lord's method, we may first note the sources from which He drew His illustrations ; second, their form ; and third, the purpose for which they were used. The parables will not be included in the present paper.

1. *Sources.*—If we collect and classify our Lord's illustrations, we shall find that, with hardly an exception, they all spring from these two—external nature and human life. This implies a co-relation of three things—Christian truth (the thing that has to be illustrated), external nature and human life (the sources from which the illustrations come). No one can deem it surprising that Christian truth should stand related to the operations of nature. Both have the same author, and both are revelations of the same Being. It was by the Son that God made the world, and it was by the Son that He revealed Himself

CATHOLIC PRESBYTERIAN, July, 1883.]

in the Gospel. It is no wonder that He who revealed the Father in the Gospel should have found numberless analogies to that revelation in the world of nature, which was but a revelation of the self-same God. It may excite some surprise, however, that in the sphere of human life he should have found so many resemblances to the ways of God. Has not the machinery of human life been thrown too much out of gear by sin to be adapted to such a purpose? Not so in the judgment of our Lord: "If ye that are evil know how to give good gifts to your children, how much more shall your Father which is in heaven give good things to them that ask Him?" It would seem from this that there is still a sphere in human life that furnishes analogies to the ways of God. The entire sphere is not so co-related, but a part of it is; and it is in that part which has been least shattered by the forces of evil that our Lord finds His illustrations of the order and operations of the kingdom of heaven.

The analogy that connects the *world of nature* with the revealed truth of God is one of profoundest interest, and it affords a delightful field for the faculties of congenial minds. The analogy is seldom obvious; it commonly lies below the surface. To bring it to light requires a certain insight or penetrating power, "the vision and faculty divine" of the poet. Of modern poets none has shown more of this gift than Wordsworth, in so far as the sights and sounds of nature bear on the truths of *natural* religion. Keble makes nature speak in a more evangelical strain. The morning sun is the fit symbol of Him who makes all things new; when the sun sets at night, he reminds us of the—

"Sun of my soul, thou Saviour dear,
It is not night if Thou be near."

The angels' song reverberating through the world is—

"Like circles widening round
Upon a clear blue river,
Orb after orb the wondrous sound
Is echoed on for ever:
'Glory to God on high, on earth be peace,
And love towards men of love,—salvation and release.'"

Some of our Scotch preachers, like James Hamilton and William Arnot, Hugh Macmillan and Henry Drummond, have shown the same poetical insight, with a large power of application. The charm of their writings consists in their way of bringing out the analogies of nature and grace; and their genius lies in the felicitous way in which they hit them off, and show their relation to each other.

2. *Form of our Lord's illustrations.*—It is to be observed, however, that there are two ways of dealing with analogies between the processes of nature and the ways of God. The one is realistic, the other idealistic. The one is prose, the other poetry. The one is didactic—chiefly for use; the other æsthetic—more for ornament.

24 ELEMENTS OF IMPRESSION IN OUR LORD'S TEACHING.

[CATHOLIC PRESBYTERIAN, July, 1883.]

Of all instances of the prosaic method of treating analogy, Butler's work is the most remarkable. The object of the book, as explained in the title-page, is to trace the analogy of religion, natural and revealed, to the course of nature. The subject is capable of poetical treatment; but, very wisely, Butler has adopted the other mode. It may be hard on the reader,—as Tholuck said of it, one tires of walking on dry sand; but it is fortunate for the subject. Where the object of a writer is to establish and elucidate truth, the more prosaic his treatment of analogy the better. If the object is to embellish what is known and admitted, the poetical mode of treating resemblances may safely come in. For it is in the more idealistic or free poetical use of analogy that the danger lies of dazzling the vision and misleading the judgment. The prosaic use of analogy is not so subject to this risk.

Now, it is chiefly to the more prosaic method that our Lord's analogies belong. "Ye are the salt of the earth. Ye are the light of the world. I am the vine, ye are the branches. If these things be done in the green tree, what shall be done in the dry?" Our Lord's object was to establish truth. With such a purpose, it would not have been suitable for him to entrust himself, as his ordinary habit, to the wings of poetry. And if the four gospels had abounded in poetic flights and visions, their historical character might have been more easily attacked, and we should have wanted the strong argument for their absolute truth which their calm, matter-of-fact aspect so clearly supplies.

Thus it is that certain of our Lord's illustrations seem tame in comparison with some in the Old Testament of similar tenor. Compare two emblems of the Divine solicitude for men: "As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings, so the Lord alone did lead him, and there was no strange god with him:"—"How often would I have gathered thy children together, as a hen gathereth her chickens under her wings, but ye would not." In the imagery of the psalms and prophets, the idealistic spirit often soars to heights sublime. In the Apocalypse, you have it in its most brilliant and gorgeous form. Compared with the splendour on either side, our Lord's imagery is somewhat bare and tame.

Not that it altogether wants touches of poetry. There is beauty as well as force in the imagery of the lilies—"Consider the lilies of the field; they toil not, neither do they spin; and yet I say unto you, that even Solomon in all his glory was not arrayed like one of these." The parable of the prodigal son in its very simplicity is a beautiful poem; so is the parable of the lost sheep; and the tragic elements in the "Rich man and Lazarus" could hardly be surpassed. In certain delineations of the future our Lord allowed his fancy an ampler sweep:—"Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation

CATHOLIC PRESBYTERIAN, July, 1883.]

of the world. For I was an hungered, and ye gave me meat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in; naked, and ye clothed me; sick and in prison, and ye came unto me." "In my Father's house are many mansions; if it were not so I would have told you; I go to prepare a place for you." "He shall send His angels with a great sound of a trumpet, and they shall gather together His elect from the four winds, and from one end of heaven to the other."

But if in handling illustrations drawn from the field of nature our Lord seldom soars into the higher regions of poetry, but keeps to the more prosaic method, this feature is still more apparent in emblems drawn from human life: "Neither do men light a candle and put it under a bushel, but on a candlestick." . . . "No man putteth a piece of new cloth unto an old garment." . . . "If the blind lead the blind, both shall fall into the ditch." "No man having put his hand to the plough, and looking back, is fit for the kingdom of God."

In such instances our Lord just appeals to the common sense of men, but by using an illustration he exemplifies that rule of vivid discourse by which you express the general by the particular. He does not in an abstract way bid us beware of bestowing on coarse, rough men arguments beyond their capacity, or gifts beyond their taste, but He says: "Give not that which is holy unto dogs, neither cast your pearls before swine." He does not reprove the Pharisees for passing over offences of greater magnitude, and being very particular about smaller sins; but He exclaims: "Ye blind guides, which strain at a gnat, and swallow a camel." He does not say dryly that consciousness of our emptiness, the sense of dependence, docility and guilelessness, are marks of His followers; but He says: "Whosoever shall not receive the kingdom of heaven as a little child shall in no wise enter therein." He does not say that heaven is capable of accommodating a large and varied family, but "In my Father's house are many mansions." He does not say that He will be careful of their interests when He goes thither, but "I go to prepare a place for you,"—just as the two disciples had gone before to prepare the place in which they were. And yet there are preachers who think they are following Christ's steps when they translate his bright, graphic emblems into abstract propositions and weary prose!

We cannot pass from this head without noticing how our Lord fulfilled the rule that illustrations ought to be drawn from familiar objects. Transparency is the true quality of all that is designed to illustrate, and for this end the analogy must be one that is familiar to the hearer. And there is this further advantage in such illustration, that the preacher is in less danger of spending undue pains on the dress of the figure. In those who have to deal with the awful realities of sin and grace, death, judgment, and eternity, the elaborate dressing out of illustrations is highly unbecoming. The wisest course

[CATHOLIC PRESBYTERIAN, July, 1883.]

is to follow in the footsteps of our Lord ; to aim simply at instructing and impressing the audience ; to seek to be homely without being vulgar, and plain without being commonplace.

3. *Purpose of our Lord's illustrations.* — Illustration in general deals with truth both in its relation to the intellect and in its relation to the will. In its relation to the intellect, the purpose is to elucidate truth ; in its relation to the will, to apply it. Sometimes an illustration will serve both purposes ; nay, it will even do more—it will state a truth, explain it, and apply it all together. To these principles our Lord's illustrations conformed. Our space is exhausted ; otherwise we should now proceed to show the bearing of our Lord's illustrations on all the characteristic points of His teaching. The fatherly character of God ; the inwardness of true religion ; the fruitfulness of true religion ; our spiritual dependence on Christ Himself ; the duty of trust ; the duty of prayer ; the duty of service—were all explained and enforced by suitable analogies. He left behind Him pictorial witnesses, as it were, for all the great truths which He came to teach. What pictures are to a book of history, our Lord's illustrations are to the Gospels. The things that are seen become teachers of things unseen and eternal. The sluggish mind is stimulated by the active eye and the active ear ; and the sluggish conscience is roused from its slumbers when it is seen how the pains and care bestowed on the interests of the life that now is rebuke the apathy so often manifested about all that concerns the life to come.

W. G. BLAICKIE.

ORIGINES PHILANTHROPICÆ.

I.—WILLIAM WILBERFORCE.

THE philanthropic stream of the nineteenth century has now become so vast and varied a river that there is a new pleasure in going back to its fountains and examining the region whence it sprang. Men like Wilberforce were interesting in themselves, and remarkable for their achievements in philanthropy, and when the memoirs of their lives appeared they were read with eagerness and with profit for their own sakes and for the sake of their work. It is just half-a-century since Wilberforce died. As the years roll on, and the claims of Christian philanthropy are so generally acknowledged that it is felt to be a reproach to any Christian, especially in the upper ranks of society, not to be engaged in some department of philanthropic service, the significance of such lives, and the influence of such men, become greater and greater. The change is like that prophetically indicated in the case of

CATHOLIC PRESBYTERIAN, July, 1883.]

the great Hebrew patriarch when his name was changed from Abram to Abraham. If not a father of many nations, William Wilberforce has become a father of many orders of philanthropy. It must be confessed that the lustre of the name did not increase in the second generation of his family, though it promises to fare better in the third. It is of no little consequence to show that that noble and most fruitful life had its origin in nothing else than the evangelical faith by which he was early and most powerfully influenced, and that it was sustained from year to year and from day to day by the most earnest fellowship with Father, Son, and Holy Ghost. In the light of such a life, the presumptuous assertion of secularists that the splendid work of our Christian philanthropists was due not to their religion, but to certain principles of secularism which worked in them in spite of their religion, becomes positively ludicrous. In the case of William Wilberforce this is utterly and flagrantly untrue; his career would have been entirely different, and the slave trade might never have got its death-blow, but for the miraculous change which turned the rich and ambitious young man of six-and-twenty into the earnest, self-denying servant of the Lord Jesus Christ.

Wilberfoss of Wilberfoss was an old Yorkshire family, but the branch from which our philanthropist sprang was that of a younger son, who changed the name to Wilberforce, and established a flourishing commercial business at Hull. The year of his birth was 1759. Small of stature, feeble in his frame, and weak in his eyes, William Wilberforce did not look like a man to shake the world or develop a new era in Christian life and work. Yet, even at the age of seven, his powers of elocution were remarkable, and the schoolmaster at Hull used to set him on a table and make him read aloud as an example to the other boys. When he was eight his father died, and he was sent to various schools. His mother was at this time what her son used to call "a Tillotson Christian"—not under the strong influence of the evangelical faith. An aunt, in whose house he had lived for some time, was a great admirer of Whitfield, and the susceptible heart of young Wilberforce seems to have caught something of the glow, though not the substance of her piety. Inheriting as he did a great fortune, his worldly friends were desirous that he should cut a figure in the world, and did all in their power to wean him from the ways of Methodism. His talents for society and his rare skill in singing made him a most acceptable guest in fashionable circles, and he greatly enjoyed the pleasures of society. At St. John's, Cambridge, he was exposed to a new temptation—being introduced on the very night of his arrival to as licentious a set of men as could well be conceived. But from this snare he happily escaped. He was encouraged, however, by his very tutors in the belief that there was no need why he should work at college—such drudgery was for penniless men. Having resolved to enter public life, a dissolution of Parliament gave him the opportunity

[CATHOLIC PRESBYTERIAN, July, 1883.]

of contesting Hull, and at the age of one-and-twenty he was returned with as many votes as the other two candidates received together. Hardly was he in Parliament when that intimacy and friendship sprang up between him and William Pitt which had so much influence on his public life. During his first three years in Parliament he was known as a rising man, but otherwise he made little mark. In 1784 he achieved the remarkable feat of being returned as member for Yorkshire, in opposition to the influence of many of the greatest families. His eloquence carried every thing before it. Boswell, who was present in the castle yard at York tavern, when young Wilberforce addressed the electors, described the scene thus: "I saw what seemed a mere shrimp mount upon a table; but, as I listened, he grew and grew until the shrimp became a whale." It became more and more evident that he would be a great power in public life. And his ambition lay in that direction; political distinction was his idol, and with wealth, eloquence, a great charm of manner, and the warm friendship of men like Pitt, it seemed as certain as any future event could be, that ere long he would fill the political throne to which he aspired.

God, however, had predestined him for a very different career. And the change came about in this wise. In the end of 1784, he planned a tour on the Continent. The friend whom he first proposed as his companion declined, and he made the offer to Isaac Milner, the brother of his schoolmaster at Hull. Milner was then, unknown to Wilberforce, a reserved Evangelical; had Wilberforce known his sentiments he would not have made the offer to him. When, however, in their tour, Milner was led to urge his views, they were only controverted by his companion. Still the memory of the views he had been familiar with in his uncle's house gave zest to the subject, and it was not dropped. One day at Nice, a copy of Doddridge's "Rise and Progress" fell into his hands. Milner and he read it together, and Wilberforce determined that when he had leisure he would study the Scriptures for himself, and compare with them the views it presented. By degrees he imbibed Milner's sentiments, but he confessed that for a long time they lay in his mind as mere opinions. "Often," he said afterwards of this period, "when in the full enjoyment of all that this world could bestow, my conscience told me that in the true sense of the word I was not a Christian. I laughed, I sang, I was apparently gay and happy; the thought would steal across me—what madness is all this, to continue easy in a state in which a sudden call out of the world would consign me to everlasting misery, and that while everlasting happiness is within my grasp!" A hard struggle went on. He told Pitt of his anxiety; Pitt recommended Butler's "Analogy," though he owned that in his own mind it had raised more doubts than it removed. He consulted the venerable John Newton, then Rector of St. Mary, Woolnoth. "By degrees," he said afterwards, "the promises and offers of the Gospel produced in me something of a settled peace of conscience.

PARLIAMENTARY LIFE AFTER HIS CONVERSION. 29

CATHOLIC PRESBYTERIAN, July, 1883.]

I devoted myself for whatever might be the term of my natural life to the service of my God and Saviour, and with many infirmities and deficiencies, through His help, I continue unto this day." Right earnestly did he try to carry out his vow of consecration; most intense was the scrutiny he directed towards his heart, and unwearied were his efforts to maintain the true spirit of consecration, and make the service of God his all in all.

In the spring of 1786, he returned to the House of Commons an altered man. The rumour of the change had preceded him, and his mother and other friends expected to find him half mad. But all the change his mother observed was greater kindness and evenness of temper. The charm of his manner and his delightful liveliness, kindness, and geniality overcame, in some degree, the enmity of the world, and his speeches in the House commanded the admiration of his party and the esteem of all. His mind began to turn on measures for the reformation of morals and religion, both of which were at a miserably low ebb. Something like what Wesley had done for the lower needed to be done for the upper classes of society. He tried to infuse among his friends a determination to resist the growing vices of the times. His special endeavour was to obtain a Royal Proclamation against vice, and then to form an association for carrying it into effect. He tried by personal solicitation to enlist all the bishops and many other persons of influence. He was not much satisfied with the measure of his success. But, as he was surveying the vices of society and trying in Christ's name to make war on them, his attention was turned to the slave trade. Through the conversations of a friend who had been in the West Indies, a Lady Middleton had come to feel profoundly on that subject. In vain she urged her husband, who was a Member of Parliament, to take it up in the House. Various members were talked of, and their fitness discussed; but Mr. Wilberforce, an able and eloquent man, an advocate of the cause of truth and virtue, and a friend of the Minister, seemed to be the very man. On being applied to, he gave an encouraging answer, and by-and-by his whole heart was in the business. "The first years that I was in Parliament," he afterwards said, "I did nothing—nothing, I mean, to any good purpose; my own distinction was my darling object." But now, as his biographers have pointed out, he acted upon a new set of principles; "his power of mind, his eloquence in speech, his influence with Mr. Pitt, his general popularity were now all as talents lent to him by God, and for their due improvement he must render an account. Now, therefore, all his previous interest in the cause of the West Indian slaves led to practical exertion." "God," he said, in undertaking the task, "has set before me two great objects, the suppression of the slave trade, and the reformation of manners."

In attacking the slave trade, it was not long ere he saw how deeply it had struck its roots among the commercial interests of the country, and what intense, bitter and prolonged resistance the movement for

[CATHOLIC PRESBYTERIAN, July, 1883.]

abolition was destined to receive from merchants interested in the trade. A long and dangerous illness that brought him to the very gates of death, suspended for a time his personal efforts in the cause, but brought more earnestness of purpose in the service of God, and more determination with God's help to prevail.

At the beginning of the movement a circumstance occurred which showed very plainly how much it owed to the religious spirit by which he was inspired, and how little was done for it by some who valued liberty merely on political grounds. It was most desirable to have the co-operation of France. At first it seemed as if abolition would be carried in the Assembly by a single stroke. Wilberforce and his friends were in great delight. By-and-by, however, interested opposition arose. Efforts were made to go forward notwithstanding; but they came to nothing. At last the French Minister declared that these were subjects on which the interests of men and their sentiments were much at variance. The sentiments could not overcome the interests, and in France the proposed movement for abolition led to nothing. The movement died for lack of an inspiring and conquering religious faith.

Under the banner of truth and righteousness, Wilberforce advanced. On 14th May, 1789, he spoke for three hours in favour of abolition, and all his friends eulogised him to the echo. He failed, but he was not discouraged. He knew that the cause was good, and he had a very sincere conviction that God was on its side, and that God was calling him to the conflict. It turned out that the beginning was not the hardest time of conflict. Though the country was not prepared to move at once, there was a certain response from the nation's heart to the first appeal; the national conscience could not but feel that the traffic in human beings was horrible in itself, and disgraceful to a Christian country like England. But as time passed, and the possibility that in a fit of beneficent enthusiasm Parliament might some day abolish the traffic, dawned on those who were interested in maintaining it, they began to lay their plans for defeating the movement. Alas, the love of money is a root of all evil; West India merchants, following in the wake of the workmen of Ephesus, saw that their craft was in danger, and did their utmost to keep things as they were. First, the facts were denied; then it was maintained that if abolition were enacted, an illicit traffic would be substituted for a legal one; this, it was maintained, would be a great deal worse for the negroes; then schemes for gradual abolition and other compromises were proposed; then complications arose with other countries; in short, for years upon years the management of the campaign was alike worrying and embarrassing. For a time Wilberforce had to concentrate his energies on establishing the facts before a Committee of Parliament. Fighting as he was on the floor of the House of Commons, he had to look well after his supporters there, not wishing the question to become a party one, and striving at once to secure the active support of his friend Pitt and the Tory party

CATHOLIC PRESBYTERIAN, July, 1883.]

to which he belonged, and at the same time to get the benefit of that desire for freedom and popular rights which was characteristic of the opposition.

From 1789 to 1807, Mr. Wilberforce kept "pegging away." Every year he introduced his Bill. Every year he made a brilliant speech in support of it. There could be no doubt that the cause was making progress in the nation; but the time was a very distracting one. Men in power were terrified to do anything that might even seem to be on the lines of the French Revolution, and sometimes the majority against the Bill was greater than the year before. Twice it passed the Commons, but only to be rejected by the Lords. In 1804, the Commons passed the Bill a third time, and victory seemed to be in his grasp, but it was found necessary to postpone it in the House of Lords. On one occasion, when Pitt was sore pressed, he entreated Wilberforce as a personal favour to withdraw his Bill for a time; Wilberforce replied nobly, that even a life-long friendship would not influence his procedure in the cause of justice and humanity. In 1806, Pitt, weighed down by the difficulties of his position, died. In March, 1807, the Bill had passed through all its stages and received the royal assent. Mr. Wilberforce was overwhelmed with congratulations. Sir James Mackintosh's words were remarkable—we should say, prophetic. He caught the idea that Abram was now to be Abraham. "To speak of fame and glory to Mr. Wilberforce would be to use a language far beneath him; but he will surely consider *the effect of his triumph on the fruitfulness of his example* [*italics ours*]. Who knows whether the greater part of the benefit which he has conferred on the world (the greatest that any individual has had the means of conferring) may not be the *encouraging example* that the exertions of virtue may be crowned by such splendid success? We are apt petulantly to express our wonder that so much exertion should be necessary to suppress such flagrant injustice. The more just reflection will be, that a short period of the short life of one man is, well and wisely directed, sufficient to remedy the miseries of millions for ages. Benevolence has hitherto been too often disheartened by frequent failures; *hundreds and thousands will be animated by Mr. Wilberforce's example, by his success, and (let me use the word only in the moral sense of preserving his example) by a renown that can only perish with the world, to attack all the forms of cruelty and corruption that scourge mankind.* Oh, what twenty years those were in the life of one man who abolished the slave-trade! How precious is time! How valuable and dignified is human life, which in general appears so base and miserable! How noble and sacred is human nature, made capable of achieving such truly great exploits."

In view of such an achievement, Sir James Mackintosh would indeed have been amazed if the question had been asked, Is life worth living?

It is not easy to estimate the amount of self-denying labour on the part of Mr. Wilberforce through which this achievement was realised.

[CATHOLIC PRESBYTERIAN, July, 1883.]

He was naturally ambitious, he often tells us ; his splendid abilities and his great popularity would have secured him any prize. But first of all, his religious convictions, and thereafter his determination to make the abolition of the slave trade his great business, prevented him from giving to his party that undeviating support which would readily have opened the way to the highest offices of the State. Undoubtedly he felt the sacrifice, but the more he felt it the more he wrestled in prayer that he might be kept steadfast in the path of duty, and might be able to turn away his eyes from the glittering prizes of ambition. While peerages were flowing to many an inferior man who had stuck to his party through thick and thin, no decoration came to him. He died as he had lived, plain Mr. Wilberforce. But the absence of tinsel decorations only causes his real distinction to shine out the more gloriously—as one whose privilege it was to undo the heavy burden, and whose character might be summed up in the Bible formula of what the Lord requireth of us—“To do justly, and to love mercy, and to walk humbly with thy God.”

The abolition of the slave trade, while it concentrated the efforts of Mr. Wilberforce, was very far from monopolising them. On the contrary, he was continually impressed with the prevalent irreligion and immorality, and felt a special call to endeavour to arouse the upper classes to a sense of Divine realities. His “Practical View” of religion, published on 12th April, 1797, in the very thick of the abolition campaign, was an eloquent exposition of evangelical truth, and a fervent, impassioned appeal on its behalf to the more cultivated classes of the time. Some of his friends were very doubtful of the wisdom of his becoming an author. Success was by no means sure, and a failure here would diminish his prestige in the sphere where his abilities had won him such distinction. The publisher, too, was perplexed, and the first issue was but 500 copies. But within six months four editions, consisting of 7500 copies in all, had been called for. Porteus, Bishop of London, thanked Providence for the appearance of such a work at the particular time. John Newton wrote to Mr. Grant : “What a phenomenon has Mr. Wilberforce sent abroad ! a book which must and will be read by persons in the higher circles, who are quite inaccessible to us little folk, who will neither hear what we can say, nor read what we may write.” Good men had a very strong opinion of the wickedness of the times, and deemed the book most opportune. “Hell,” said Mr. Hey, one of the godliest of Mr. Wilberforce’s friends, “seems broke loose in the most pestiferous doctrines and abominable practices which set the Almighty at defiance, and break the bonds of civil society.” There can be no doubt that the book was an important means under the power of the Holy Spirit, of awakening souls, and a powerful factor in the evangelical revival. “In India,” said Henry Martyn in 1807, “Wilberforce is eagerly read.” Twenty-five editions of the book were rapidly sold in the United States, and it was translated into French, German, Dutch,

CATHOLIC PRESBYTERIAN, July, 1883.]

Spanish, and Italian. It may have been somewhat diffuse and wordy, but it was admirably adapted to its purpose. More than a dozen years after it was published, it fell into the hands of a young Scotch minister, who had just begun to be awakened from the spiritual blindness and apathy in which he had spent the first thirty years of his life. On him as on others it had a wonderful effect. It was not the least distinction of Mr. Wilberforce that he could reckon Thomas Chalmers among his spiritual children. What Doddridge had been to Wilberforce, Wilberforce was to Chalmers. And in Chalmers he had a son who, while he brought to the service of Christ and of humanity an eloquence and an enthusiasm at least as great as his own, supplied that grasp of mind, that power of abstract thought, and likewise that knowledge of the humbler orders of society which Wilberforce wanted. It was a great happiness to Chalmers in after years to be in the company of the man whose writings had been so useful to him in the hour of his perplexity, and a great delight to find that on matters of the highest moment they were so much at one.

The spirit of Mr. Wilberforce was essentially catholic, but he was a thorough Englishman and a thorough Churchman, and he was unconsciously influenced by the prejudices thence arising. In his heart he condemned the Test Acts, constraining men in civil office to take the Sacrament; but as their removal would have (in his view) impaired the influence of the Church, he voted against their abolition. A tinge of exclusiveness unconsciously runs through his life; yet when he meets Robert Hall or Thomas Chalmers, his spiritual instincts spring into activity and he is charmed.

Six weeks after the publication of the "Practical View," Wilberforce, who was then in his thirty-eighth year, was married to Barbara Ann Spooner, eldest daughter of Mr. Isaac Spooner, of Elmden Hall in Warwickshire. It is remarkable how very little the previous achievements of his life had been indebted to the influence of female piety. His mother, as we have seen, was not at the time an earnest woman. He had made up his mind to serve God, he had renounced the prizes of political ambition, he had flung himself into the breach as the champion of the oppressed and fought like a hero through many years of arduous strife, and he had unfurled his flag as an author before the beginning of his married life. Not only so, but he had felt it his duty not to renounce worldly society, and he was constantly dining and supping with men who had no spiritual sympathy with him whatever. He retained his friendship and his intimacy with Pitt, trying to influence him a little, though he was desperately chagrined to find, in an incidental way, towards the close of Pitt's life, how poor an opinion the great Minister had of the whole class of clergymen with whom Wilberforce fraternised. Was it possible for Wilberforce to pursue such a course and not receive spiritual detriment? Some, reasoning from general principles, would say that it was not,—that no man could breathe

so much of a secular atmosphere without being in some degree secularised. But we are bound to say that there are no indications that Wilberforce's spirituality was impaired by the course he followed. And for this, three reasons may be given. In the first place, he was eminently regular and earnest in his secret devotions, watchful against backsliding, and intense in his prayers for Divine influence and direction. Further, the wrestling attitude in which the abolition business kept him, dependent as it was every day in a thousand ways on Divine help and influence, was another great safeguard. And still further, he possessed such social gifts, he was so able to take the lead in conversation, he was so able to keep his own ground even in a worldly company, and so ready to take opportunities for introducing serious topics into conversation, yet without silencing or embarrassing his friends, that the usual secularising influences of worldly company were in a great degree obviated. The eminent conversational gifts of Mr. Wilberforce were not allowed to remain idle. Possessed of great natural readiness for conversation, and of a mind stored with facts, anecdotes, and incidents of the kind that usually give zest and interest to it, we nevertheless find him at times thinking beforehand what points of interest he might introduce, so as to give the talk an edifying turn. Through these three causes combined, and pre-eminently the second of them, Mr. Wilberforce was able to follow without spiritual detriment a course which, in nine cases out of ten, could not have failed to have a hurtful tendency. The great work he had in hand, the tremendous battle he was waging with principalities and powers and the rulers of the darkness of this world, kept him constantly looking to the Lord. In such a warfare as he was engaged in, the need of help from on high pressed itself upon him every hour of the day.

Of other directions in which Mr. Wilberforce tried hard to serve the cause of religion and morality, we note the cause of Sabbath observance, opposition to the fashionable practice of duelling, the circulation of the Bible, the Christianisation of India and the Colonies, and last not least, the abolition of slavery. He felt very keenly the tendency to the profanation of Sunday, especially when practised by the Government, or other public authorities. He did all he could to prevent the drilling of soldiers on Sundays—a practice which the Government had recommended, and actually introduced in an Act for England (for as it was known that Scotland would not bear it, a distinction was made, and Scotland was not included!) Once, when it was proposed to call Parliament together on a Monday, he urged on the Minister the great amount of Sunday profanation that would follow, and to prevent this he got the day fixed a little earlier. The Speaker's Sunday parties distressed him, and led to a request which, carefully and gently though it was made, gave great offence, and was received by that eminent personage as a personal insult. What roused him against duelling was, the famous duel between Mr. Pitt and Mr. Tierny. The nation was fearfully excited, not by a

CATHOLIC PRESBYTERIAN, July, 1883.]

sense of the sin of duelling, but by the thought of the frightful consequences to the nation, had a life of such value as Mr. Pitt's been sacrificed to a "law of honour" so senseless and indefensible. Mr. Wilberforce thought the opportunity a good one for putting a stop to the practice, and gave notice of a resolution in the House intended to brand it with disapproval, and it was only at the earnest request of Mr. Pitt, on whom the carrying of such a resolution might have entailed the necessity of resigning, that the motion was withdrawn.

When the Bible Society was founded in 1803, he was delighted at the combination of Christian men in a work at which he had himself laboured much, and he became one of the founders of the Society. The great difficulty of obtaining Bibles for home, and still more for foreign circulation, had for years been a matter of unavailing complaint. He was not less interested in the formation of the Church Missionary Society. He had struggled in vain to induce the Government, as a Christian Government, to do something for the Christianisation of India and the Colonies, and it was in despair of inducing the public authorities to take up the matter that he fell back on the efforts of a voluntary society. On more than one occasion this was the experience of Mr. Wilberforce. When the chariot wheels of Abolition tarried, he had been an active member of the Sierra Leone Society, which had for its object to benefit the condition of the negroes. He had a strong conviction of the duty of Governments to further the cause of religion at home and abroad. He looked much to royal proclamations, Acts of the Legislature, and even religious tests for civil offices, as helps and bulwarks of religion and morality. It was slowly and painfully that he came to see how little reliance in such matters can be placed on any but those in whose hearts the Spirit of God has kindled a sense of their importance, and a burning desire for their realisation. In some matters, however, the help of the Legislature was indispensable, and in this direction his struggles were far from ended when the abolition of the slave trade had been secured.

For there were other Governments under whose flag it was carried on, and in some instances its abandonment by the British seemed only to give it an impulse in foreign hands. It was necessary to watch it as far as possible, by means of squadrons on the African coast; it was necessary to employ the resources of diplomacy in order to bring about a general compact for its abolition; but, still further, it was necessary to face the question, whether the very existence of slavery did not encourage the traffic, and whether we were not bound to emancipate our slaves. In 1823, Wilberforce issued a manifesto calling on all good men to concur with him in endeavouring to improve the condition of our West India slaves. "Really," he wrote to a friend, "when I consider the heathenish state in which these poor creatures have been suffered to remain for two hundred years, wearing out their strength in a far more rigorous than Egyptian bondage to a Christian nation; pity,

[CATHOLIC PRESBYTERIAN, July, 1833.]

anger, indignation, shame create quite a tumult in my breast, and I feel myself to be criminal for having remained silent so long, and not having sooner proclaimed the wrongs of the negro slaves, and the injustice and oppression of our countrymen." But the battle of Emancipation was too serious an undertaking for a man of Mr. Wilberforce's years. The championship in Parliament was committed to Mr. Buxton, afterwards Sir T. Fowell Buxton, by whom the struggle was conducted on the same Christian lines as the battle for abolition had been by his predecessor.

In 1825, Mr. Wilberforce quitted Parliament. "It must be a satisfaction to you," wrote Mr. Joseph Butterworth, "to have observed that the moral tone of the House of Commons as well as of the nation at large is much higher than when you first entered on public life; and there can be no doubt that God has made you the honoured instrument of contributing much to this great improvement." Of Mr. Wilberforce as a speaker in Parliament, Mr. Pitt observed, "Of all the men I ever knew, Wilberforce has the greatest natural eloquence." A brother M.P., Mr. Morritt, remarked, "Wilberforce held a high and conspicuous place in oratory even at a time when English eloquence rivalled whatever we read of in Athens or in Rome. His voice itself was beautiful, deep, clear, articulate, and flexible. . . . In all his speeches, long or short, there was generally at least from five to ten minutes of brilliance, which even the best orator in the House might have envied."

The latter years of Wilberforce were spent as became the close of such a life. Deeper and deeper grew the devotional spirit. Towards his family, his affections poured out in fervid streams. A reverse of fortune left him at last almost dependent; but the serenity and content of his spirit remained. The frame that had been the home of his noble spirit for nearly seventy-four years was at length dissolved, and on the 29th July, 1833, this faithful servant entered into the joy of his Lord.

Practical Work of the Church.

PRESBYTERIANS UNATTACHED.

PASTORAL work for the last two centuries and a-half in most of the Presbyterian Churches has been divided into three departments—public instruction and worship, district catechising, and family visitation. The preaching of the Word and the conducting of public worship are the main part of the pastor's duty, and, being essential to the perfecting of the saints, can never be allowed to fall into disuse. The great bulk of the people owe to the institution of preaching the Gospel nearly all that they know of Christianity. Catechising is a very

CATHOLIC PRESBYTERIAN, July, 1883.]

useful exercise for breaking up into fragments the vast masses of Divine truth, and for adapting it to the grasp of the popular understanding; but the experience of most ministers is, that after the first or second year's trial the interest of the congregation diminishes therein, and that those who need it most are the most neglectful of it. Family visitation, especially where a congregation is large and scattered, is laborious and tedious, and the profit of it, at least so far as visible, is not always proportioned to the expenditure of time and strength which it requires. As a minister advances in years, and infirmities gather round him, the visitation of a large parish becomes to him physically impossible.

The general effect of the system is, that under these influences there have grown up two classes among the people—church-going people who, for religious intelligence and morality, are not inferior to any in Christendom; and a non-church-going class, who live for the most part outside the pale of Church ordinances, and who, more especially in large cities, have lapsed into a kind of heathenism.

It has often been put forward as one of the advantages of a Church establishment, that it puts a pastor in charge of a certain well-defined district, to the inhabitants of which he is bound to give pastoral attention, whether they all attend upon public worship or not. Supposing a man in other respects disposed to labour faithfully in his own corner of the vineyard, the arrangement assigns him a corner,—a definite district to work in,—and so far is beneficial. The pastor of a congregation gathered from all sides, and who derives his sole income from those who wait upon his ministrations, is under strong temptation to give his attention merely to those by whom he is called, and to believe that they require all the time and strength which he can spare. Many in all parts of the country have nobly and successfully resisted the temptation, and have laboured, not simply for the good of their own flock, but for others who belonged to no flock in particular. Still the tendency of every pastor is to give himself to the service of his own flock, and to overlook those who are outside the fold. But, whatever the cause, when everything has been done that can well be done under present arrangements, there is still a large number of persons in this country who are outside the pale of any existing Church, and whose spiritual interests seem unreachd by any existing system.

Of recent years, it has become common, more especially in great cities, to appoint town missionaries to visit the lapsed, to read the Scriptures, to carry the Gospel to them, to pray with them, and to conduct religious services for their special benefit. Much good, we have no doubt, is done in this way; for town missionaries, as a class, are pious, hard-working men, who are earnest in the discharge of their duty, and who, in some instances, have gathered whole congregations out of the poor people among whom they labour. But, in cases not a few, they have not made any perceptible impression upon the mass. We do not

(CATHOLIC PRESBYTERIAN, July, 1882.)

mean that their labours have been in vain ; but that those who from time to time fall down into the non-church-going class, are about equal to those who by this agency are raised out of it, and so it happens that, after years of toil, the ignorance and irreligion of great cities seem to be very much as they were when the work began. Even those who appear to be benefited content themselves, as a rule, with the instructions of the missionary visitor, and do not connect themselves very often with existing congregations. They continue to live without some of the highest privileges of the Church ; for the missionary in charge, not being an ordained minister in many cases, can neither baptise nor administer the Lord's Supper. The consequence is, as is believed, that such of them as are anxious to obtain these privileges either resort to other Churches not so scrupulous about the character of their membership, where baptism is used as a sort of bribe wherewith to gain over adherents, or else make up their minds to submit to a constant deprivation of the means of grace.

It is worthy of consideration whether something could not be done to bring the best of those who are instructed by the missionary into closer connection with the Church. Those who sow the seed have the best right to reap the harvest. The present bond of connection is little more than nominal. The Church probably supports the missionary, and enables him to give his time and labour to the poor without imposing upon them any burden. The people, whether they know it or not, do not see any visible bond between the Church and themselves, and are in danger of thinking that nothing of the kind exists. It is one of the questions of the hour,—what ought to be done to meet and remedy this state of affairs ?

Some are of opinion that a change in the direction of pastoral labour would be a decided advantage. In thickly populated districts, where the lapsed are to be found in considerable numbers, it might be found possible to release pastors from some portion of their present duties, and to direct their daily efforts in another way. District catechising is unsuited for the present day, and is to some extent made unnecessary by the Sabbath school ; why persevere in an obsolete kind of labour which has ceased to be appreciated ? The encouragement in various forms which every pastor is now expected to give to secular and religious education, and the time devoted to it, may be accepted as discharge in full for the duties of catechising imposed upon him at ordination. The visitation of the sick and infirm can never cease to be a portion of the pastor's duty ; but the visitation of people who are in good health and attend on public instruction every Sabbath, can only be a duty in districts (now rarely found), where no families habitually absent themselves from the public congregation. That may be a duty ; but to go forth and look after "the lost sheep" is a more pressing duty still. The preaching of the Gospel, the supervision of education, and the visitation of the sick, comprise the most important

CATHOLIC PRESBYTERIAN, July, 1883.]

departments of pastoral work. Any time not required for these duties might be wisely devoted to local evangelisation.

To do this work effectively it is almost a necessity for every minister, whether in an Established Church or not, to have a well defined district allotted to him which he can undertake and manage with some hope of success. This will be his parish, whether known by that name or not. Many are in expectation that the Presbytery will some day ride the marches, and give to every pastor a district entirely his own. But if a pastor wait till his Presbytery shall define his district and draw a line of demarcation between him and his neighbours, he may probably have to wait for ever. The fact is, that for want of local knowledge a Presbytery cannot do it. A man can only have it done by coming to a friendly understanding with his nearest neighbours of the same faith; but, failing that, he can do it for himself. He can define his own district better than any Presbytery can do it for him, and in doing so he will have this advantage, that he can make it large or small according as it suits his taste or capacity. Taking his church as a centre, let him extend the radius of the circle for evangelisation on all sides as far as he is able. Let him proceed on the principle that every person attending his own or any other church, is for the time outside the sphere of his operations. But let him regard every family that attends nowhere else, as lapsed members of his own congregation, and use every fair and reasonable method of turning them from the life of sin, and of raising them to a better and happier condition. No doubt it will be hard and rough work which a man need not think to accomplish with gloved hands; but set about and pursued earnestly from day to day and from year to year, it is quite possible, and with the blessing of God, can be performed.

The most successful evangelist among the poor is not always the man who does most of the work himself; it is most frequently he who can engage earnest assistants, and who can wisely use and direct their help. If the circle marked out as the sphere of operation were divided into convenient districts, consisting, let us say, of nine or ten families apiece, and each of them put in charge of two pious members of the church who would engage to visit them once a-month at least, and who would in every possible manner provide for their spiritual and temporal good, it would do more perhaps to win their hearts and to help them, than the most efficient pastor could do by any personal attentions. In towns where a paid missionary can be supported, let him labour to the best of his ability, but always in connection with the pastor while within the bounds of the pastor's district.

A much more difficult question is, How is the whole movement to be kept in connection with the Church, and made auxiliary to its grand aims and objects? Would it not be possible, in addition to the duty of keeping the whole evangelistic machinery in motion, for the pastor to preach occasionally at the local stations, and baptise the children of

[CATHOLIC PRESBYTERIAN, July, 1883.]

the most promising of them? We are not sure that this would be allowable under present arrangements, for many regard baptism as intended only for the children of parents one of whom at least is in full communion, and only to be administered in presence of the Church assembly. That is certainly the way to make it most edifying to the people, and to use it for teaching the great moral lesson which it symbolises. But it is not certain by any means that more should be exacted from a parent presenting a child for baptism than the simple profession of faith which in apostolic times would have entitled the man himself to be baptised, neither is it certain that baptism was intended to be more than a Divine ordinance—the seal of a Divine promise, the symbol of a doctrine, and the recognised method of professing faith on the part of an individual. The eunuch did not wait till he found a Church Assembly in whose presence he could profess faith and be baptised.

No doubt the Church is under Divine command to preach the Gospel to every creature; but that includes the heathen at home no less than the heathen abroad, and it does not mean that our next-door neighbours who have lapsed from much that is good are to be left in ignorance of the truth that saves. If the surging sea of ignorance and unbelief that lies around us is not kept in check by systematic efforts to diminish it, it will overwhelm us at last. No means is so effective as for every minister to attack vigorously that portion of it which comes closest to himself. The duty of the pastor in other years may have been to preach, catechise, and visit from house to house; now, it may be summed up in the words: "Feed my sheep;" "Feed my lambs;" "Do the work of an evangelist." The result of such an aggressive movement would at once stimulate and strengthen his own pastoral charge, perhaps very much more than if all his efforts were limited to church members only.

THOMAS WITHEROW.

NACHTMAAL IN DUTCH SOUTH AFRICA.

TWO days' journey from Cape Town brings the traveller to an extensive pastoral district, stretching from the south-east coast of Cape Colony into the interior. The scenery of the district is magnificent, and it contains some passes and waterfalls of remarkable interest. The two most important towns are George Town and Oudtshoorn. George Town, about one hour by cart from the sea, with its weatherbeaten church and spire, its long, green, tree-bordered avenues, its old-fashioned houses, and its praiseworthy institutions for the education of boys and girls, is a dignified old village. The green range of the Outeniquinland mount-

CATHOLIC PRESBYTERIAN, July, 1883.]

ains, the grassy "veld" around, the tangled forests near, and the charming glimpses of the sea obtained from suitable points of view, add to the variety, and enhance the beauty of its surroundings. Oudtshoorn is about eight hours by east further into the interior. The country in the immediate vicinity has a barren appearance, but farther off the high mountain scenery has a majestic effect, while the town itself is laid out in regular streets, and contains several fine buildings, among which the Dutch Reformed Church and Parsonage are very noticeable, the former having been lately built at a cost of some £28,000. It is considered one of the finest churches in South Africa, which to tell the truth cannot yet boast of many great buildings. George Town represents more the quiet, old-fashioned life of the colony; Oudtshoorn its modern, enterprising life. At Oudtshoorn, instead of the grass-grown streets as at George Town, where flocks may be seen quietly browsing under the shade of the stately trees, one finds large shops, houses of modern build and appearance, with the noise, the traffic, and the enterprise of a central business town.

It was in this district, and particularly at these two places, that the writer witnessed the religious customs of the Boer population in connection with the Dutch Reformed Church, known here as "nachtmaal," which he now proceeds to describe.

The parishes of the Dutch Reformed Church being very large, and the members residing often as far distant from church as four or five days' journey by ox waggon, they can attend the services only on the special occasion of the quarterly communion. Having come from far, and being for the most part unprovided with dwelling-houses in the village, they pitch their tents and live a camp life for the time being. At Oudtshoorn one may see, three or four days preceding the communion Sunday, numbers of ox-waggons, or carts, the former drawn by eighteen oxen, the latter by four or six horses or mules, arriving on the ground reserved for the camp near the church. These covered-in ox-waggons, the rustic Pullman car of South Africa, which contain beds and other conveniences, have served as moving dwelling-houses during the days and nights occupied by the journey. Arrival follows arrival in quiet succession, and the ground is soon dotted by large tents, some square, some of circular form, with a covered-in waggon interspersed here and there, which serves for a tent to some. The interior of the tent contains in many cases several apartments, with mattresses for beds, forming a miniature of the homes of the people. Near each tent blazes a fire, well supplied with cooking utensils, surrounded by coloured servants, who are busy cooking. By night these fires have a picturesque effect from a distance, dimly discovering the crowds of moving men and women among the numerous tents, and reminding one of a large military encampment. A good deal of business is done during the day, when the people are not engaged in attending service, except of course on Sunday. There are shops near, and as it is the only chance of buying

[CATHOLIC PRESBYTERIAN, July, 1883.]

and selling which, owing to the distance at which they reside from the village, many of the people have, they embrace the opportunity to lay in a supply of household necessities for the next six, or even twelve months in some cases, in exchange for the produce which they have brought. In the evening the people may be seen after service moving about in the camp, greeting each other, engaged in friendly conversation, or discussing the agricultural prospects, or the latest lawsuits in the petty or circuit courts (for the Boers are very litigious), with the noise and merriment of a fair. In some tents, where the venerable head of a family is holding evening worship, with a large attendance of friends and neighbours, one hears the singing, in not always very harmonious strains, of Sankey's hymns or the Dutch Psalms. Such strains proceed, too, from different assemblies throughout the camp, and, amid the confusion of sounds, leave no very melodious effect upon the ear of the listener. In old days the scene during the communion "occasions" in some parts of Scotland, as noticed by Dean Ramsay and in "The Annals of the Parish," must have had many points of resemblance to that of the South African "nachtmaal," and there are one or two stanzas of Burns's "Holy Fair" that might be taken as descriptive of such a camp assembly of the Boer population, as the writer witnessed at Outdshoorn.

During the communion season, many services are held, and much parochial business is transacted, so that the energies of the minister and his session are taxed to the utmost. The services usually commence on Thursday, and continue with little intermission until Sunday evening, many of the people who have not worshipped in the public assembly of the house of God for three months or more showing a thirst for the truth, and an endurance in sitting out lengthy and quickly-succeeding services, which astonish one who has been accustomed to his two regular diets of worship every Sunday. On the Friday evening preceding the communion Sabbath, the ceremony of confirmation takes place in the presence of the congregation. The young communicants are seated on a long circular bench facing the pulpit, the elders and deacons occupying benches on each side, and a large assembly of members and adherents filling the rest of the building. The aspiring communicants are not generally all young. A number of them are married, and several of them are well up in years. They have not been able to present themselves sooner,—not from the same causes which operate in the Highlands to keep young men and women back, but because of the ignorance of a number of those living far from the town on isolated spots. Indeed, so great is the backwardness in several of the grown-up aspirants for membership in some parishes, that the ministers find it impossible to exact the regular standard of knowledge, and are obliged to admit them after showing that they understand the Gospel and live worthily of it. After a sermon, the young communicants, who rise and remain standing, are

CONFIRMATION-CEREMONY—SABBATH SERVICES. 43

CATHOLIC PRESBYTERIAN, July, 1883.]

addressed personally. They are reminded of the truths which have been taught them, and the exhortations which they have received during their preparatory training for membership. The responsibilities of the step are pointed out in presence of the listening congregation; they are admonished, exhorted, and encouraged, and are solemnly asked to answer before God and the congregation the following three questions prescribed in the Directory:—(1) If they believe from the heart the doctrine which they have confessed; (2) if they have determined, through God's grace, to stand by this doctrine, to forsake sinful habits, and to lead a Christian life; and (3) if they subject themselves to the care of the Church, and, in case of falling, to Church discipline? All having answered by an audible "Ya," an impressive silence follows, during which the minister descends from the pulpit, gives each one the right hand of fellowship, and declares them, in the name of the session and congregation, members; repeating as he moves round the circle such texts as—"He that is not for me is against me;" "The Lord knoweth them that are His," &c. Then a hymn is sung, followed by another exhortation to the young communicants to be true and steadfast, and an appeal to the elders and congregation to care, through prayer and the exercise of Christian love, for the spiritual welfare of these young brothers and sisters. It is an impressive scene. Without formality, without stiffness, there is yet a dignity and a solemnity about it which well becomes a transaction by which the young Christian publicly professes his faith in his invisible Lord, and his adherence to His visible Church. It is thus possible to have a certain simple ritual without being Romish or ritualistic; and this beautiful ceremony contrasts very favourably with the somewhat cold, unimpressive manner of receiving young communicants usually adopted by the Scotch Church, where there is no public confirmation-ceremony.

At the celebration of the Lord's Supper on the Sabbath, a table surrounded by benches is spread in the clear space before the pulpit. The minister sits at the top, and is faced by an elder, who sits with an open Bible before him at the bottom. The table is served by four elders, two at the top and two at the bottom, one being on each side. Thus the idea of a table is more literal in the Dutch Church here than in the Scotch Church, and is a feature of resemblance to the Agapæ at which the Lord's Supper was celebrated in the Primitive Church. Before partaking, a beautiful liturgy is read by the minister, in which the nature of the sacrament is explained, the condition of mind and conduct necessary for its proper reception enunciated, and the unworthy debarred from participation, and in which the creed and several appropriate prayers are repeated. The young communicants usually partake first, the young men on the one side, the young women on the other side of the table; then follow the male, and afterwards the female members, these being separated according to old custom, the whole occupying seven or eight tables, before the whole of the members have been

[CATHOLIC PRESBYTERIAN, July, 1883.]

served. A short address precedes the distribution at each table, which is closed by the singing of a verse of a hymn, and by the members throwing their love-gifts into a plate placed on the table as they retire. The ancient simplicity of the whole is very pleasing. The old-fashioned dress, the simple demeanour, the reverent looks, the enjoyment apparent in the service, the liberality in giving, are a beautiful revelation of the character of Christianity, as well as a convincing testimony to the sincerity of the people.

But there are some things in which reformation is desirable. The large number of tables, with a separate address at each, prolongs the service to a tiresome length, and suggests perhaps the advisability of forsaking the primitive custom of a small table, and using the body of the church for that purpose as in Scotland. Then again, the custom of two or three friends going out during the service for a chat and a smoke, and then returning, as if they were in a theatre or concert, to witness the remaining part of the ceremony, is singularly out of place. With regard to this, many of the ministers have an arduous task in addition to their other labours in teaching some of the people reverent manners, a duty which some of them at least do not shirk, as the amusing stories about this matter testify.

The Dutch Reformed Church meets in Synod once in three years, and annually in its respective Presbyteries. The Synod is held in Cape Town, and lasts generally about six weeks; the yearly meeting of the Presbytery takes place successively at each of the parish towns within its bounds. As is usually the case at all the places where the Presbytery meets, a Christian conference is held on Saturday, the celebration of the Lord's Supper following on Sabbath and the business of the Presbytery and sundry other meetings occupying the following days. This year the Presbytery of George happened to meet at George, and the writer had thus an opportunity of being present at such a conference, at whose three diets the subjects treated were, "Knowledge and confession of sin," "Salvation through Jesus Christ," "Assurance of faith." Such special services, which are very evangelical in tone, are highly esteemed among the people, who are eager to hear and untiring in their attendance. The large number of ministers who are brought together on such occasions, and who present the Gospel each in his own characteristic fashion, forms an attractive novelty in the view of those who, living in distant solitudes, have not had the privilege to assemble in God's house to hear the Gospel preached for several months. In their remarks on the different performances, one is again reminded of the Scotch custom in the olden time of passing criticisms on the different ministers who conducted the services on special occasions. The effect too of the singing of some of Sankey's hymns, translated into Dutch, was very striking. The congregation at once assumed an intensely listening attitude as the simple words were sung to beautiful Gospel melodies, accompanied by the organ, and the bowed heads and copious

CATHOLIC PRESBYTERIAN, July, 1883.]

tears in the eyes of some of those sons of the soil showed that this effect was not formal. The value of music in our services and the necessity of improving it received strong confirmation among these simple people in the contrast of the impression made by good singing with organ accompaniment, at George, with that produced by lumbering, sleepy singing in a neighbouring congregation which is against instrumental music. On the whole, these special services held here and there among the scattered rural population of South Africa, by presenting the Gospel with simplicity and special emphasis, are followed by results which amply justify their adoption. They perform the work of evangelisation which other Churches accomplish by more regular means, such as the employment of a band of evangelists, and are a demonstration in favour of the utility of special services in proper circumstances.

Still, a word in closing. There are movements in the Presbyterian Churches in several parts of the world towards greater freedom in the use of a liturgy in their services. In Scotland this movement expresses itself in the desire, in some quarters, to see among other things a proper service authorised for baptism, the Lord's Supper, marriage, and burial; while among the Australian Churches a similar desire is apparent. In this case the Scotch Churches might learn a lesson from the Dutch Reformed Church of South Africa—Presbyterian, and almost identical with the Scotch in doctrine—which, from the foregoing remarks, observes a moderate liturgy and ritual in connection with confirmation, the Lord's Supper (*avondmaal*), baptism, and marriage.

Might not the Scotch Churches do well to study the usages of the Dutch Church now described? And might not the Dutch Reformed Church in South Africa, on the other hand, learn much from the Scotch concerning the life and work of the Church, appearing in certain social movements, such as the temperance reform, mutual improvement societies, young men's Christian associations, children's unions for missionary purposes, and other forms of modern Christian activity?

JAMES M'KINNON.

Portfolio Leaves.

MR. LECKY ON PRESBYTERIANISM IN IRELAND.

IN the second volume of Mr. Lecky's *History of England in the Eighteenth Century*, the affairs of Ireland have a considerable share. He tells minutely the horrible story of the English conquest and its barbarities. His notices of the introduction of Presbyterianism into Ireland are not so full and explicit as might have been desired, but, on the whole, they show an appreciation of its true spirit, and of the influence which it exercised. We give a few characteristic extracts. The first relates to

[CATHOLIC PRESBYTERIAN, July, 1883.]

the dreadful story of the Irish conquest. There is little need, it may be thought, to reprint a description of a state of things fitted to add fuel to the flame of Irish hatred of the English. But our Journal does not circulate among the classes who are liable to such excitement. The story is part of history, and however sad and horrible, it must be remembered by those who would understand the forces that have moulded Ireland.

The Conquest of Ireland under Elizabeth :—

“The war, as conducted by Carew, by Gilbert, by Pelham, by Mountjoy, was literally a war of extermination. The slaughter of Irishmen was looked upon as literally the slaughter of wild beasts. Not only the men, but even the women and children who fell into the hands of the English, were deliberately and systematically butchered. Bands of soldiers traversed great tracts of country, slaying every living thing they met. The sword was not found sufficiently expeditious, but another method proved much more efficacious. Year after year, over a great part of Ireland, all means of human subsistence were destroyed, no quarter was given to prisoners who surrendered, and the whole population was skilfully and steadily starved to death. The pictures of the condition of Ireland at this time are as terrible as anything in human history. Thus Spencer, describing what he had seen in Munster, tells how, ‘out of every corner of the woods and glens, they came creeping forth upon their hands, for their legs could not bear them. They looked like anatomies of death; they spoke like ghosts crying out of their graves; they did eat the dead carrion, happy when they could find them; yea, and one another soon after, inasmuch as the very carcasses they spared not to scrape out of their graves.’ The people, in the words of Holinshed, ‘were not only driven to eat horses, dogs, and dead carrions, but also did devour the carcasses of dead men, whereof there be sundry examples. . . . The land itself, which before these wars was populous, well inhabited, and rich in all the good blessings of God—being plenteous of corn, full of cattle, well stored with fish and other good commodities—is now become . . . so barren, both of man and beast, that whoever did travel from one end of all Munster, even from Waterford to the head of Smeereweke, which is about sixscore miles, he would not meet any man, woman, or child, saving in towns and cities; nor yet see any beasts, but the very wolves, foxes, and other like ravenous beasts, many of them laie dead, being famished, and the residue gone elsewhere.’ ‘From Dingle to the Rock of Cashel,’ says an Irish annalist, ‘not the lowing of a cow nor the voice of the ploughman was that year to be heard.’ The troops of Sir Richard Percie ‘left neither corne, nor horn, nor house unburnt between Kinsale and Ross.’ The troops of Captain Harvie ‘did the like between Ross and Bantry.’ The troops of Sir Charles Wilmot entered without resistance an Irish camp, where ‘they found nothing but hurt and sick men, whose pains and lives by the soldiers were both determined.’ The Lord President, he himself assures us, having heard that the Munster fugitives were harboured in certain parts of that province, diverted his forces thither, ‘burnt all the houses and corn, taking great preys, . . . and, harrassing the country, killed all mankind that were found therein.’ From thence he went to other parts, ‘where he did the like, not leaving behind him man or beast, corn or cattle, except such as had been conveyed into castles.’ Long before the war had terminated, Elizabeth was assured that she had little left to reign over but ashes and carcasses. It was boasted that in all the wide territory of Desmond not a town, castle, village, or farmhouse was unburnt; and a high English official, writing in 1582, computed that in six months, more than 30,000 people had been starved to death in Munster, besides those who were hung or who perished by the sword. Archbishop Usher afterwards described how women were accustomed to lie in wait for a passing rider, and to rush out like famished wolves to kill and to devour his horse. The slaughter of women as well

CATHOLIC PRESBYTERIAN, July, 1883.]

as of men, of unresisting peasants as well as of armed rebels, was openly avowed by the English commanders. The Irish annalists told, with horrible detail, how the bands of Pelham and Ormond 'killed blind and feeble men, women, boys and girls, sick persons, idiots, and old people;' how, in Desmond's country, even after all resistance had ceased, soldiers forced men and women into old barns which were set on fire, and if any attempted to escape they were shot or stabbed; how soldiers were seen 'to take up infants on the point of their spears, and to whirl them about in their agony;' how women were found 'hanging on trees with their children at their breasts, strangled with their mother's hair.'

"In Ulster, the war was conducted in a similar spirit. An English historian, who was an eye-witness of the subjugation of the province tells us that 'Lord Mountjoy never received any to mercy but such as had drawn the blood of some of their fellow-rebels.' Thus 'M'Mahon and M'Artmoyle offered to submit, but neither could be received without the other's head.' The country was steadily subdued by starvation. 'No spectacle was more frequent in the ditches of towns, and especially in wasted countries, than to see multitudes of these poor people dead, with their mouths all coloured green by eating nettles, docks, and all things they could find above ground.' In the single county of Tyrone 3000 persons in a few months were starved. On one occasion Sir Arthur Chichester, with some other English officers, saw three small children—the eldest not above ten years old—feeding off the flesh of their starved mother. In the neighbourhood of Newry, famine produced a new and appalling crime. It was discovered that some old women were accustomed, by lighting fires, to attract children, whom they murdered and devoured. At last, hunger and the sword accomplished their work; Tyrone bowed his head before the storm, and the English ascendancy was supreme."

Influence of Popery on Industry.—After noticing other causes of industrial depression continuing to prevail during the eighteenth century, Mr. Lecky says:—

"The economical evil at the same time was aggravated at every stage by the laws against religion. The facility of selling land, and its value in the market, were unnaturally diminished by the exclusion of all Catholics from competition. Its agricultural condition was enormously impaired by the difficulty of borrowing money on landed security in a poor country, where this form of investment was legally closed against the great majority of the people. All real enterprise and industry among the Catholic tenants were destroyed by the laws which consigned them to utter ignorance, and still more by the law which placed strict bounds to their progress, by providing that if their profits ever exceeded a-third of their rent, the first Protestant who could prove the fact might take their farm. For reasons which have been often explained, Catholicism is, on the whole, less favourable to the industrial virtues than Protestantism, but yet the cases of France, of Flanders, and of the northern States of Italy, show that it is possible that a very high standard of industry may, under favourable circumstances, be attained in a Catholic country. But in Ireland the debilitating influence of numerous Church holidays, and of a religious encouragement of mendicancy, was felt in a society in which employment was rare, intermittent, and miserably underpaid, and in which the Catholic industry was legally deprived of its appropriate rewards. Very naturally, therefore, habits of gross and careless idleness prevailed, which greatly aggravated the poverty of the nation. At the same time the class of middlemen, or large leaseholders, was unnaturally encouraged, for while they escaped some of the most serious evils of the landlord, they were guarded by law from all Catholic competition, and accordingly possessed the advantage of monopoly. It was soon discovered that one of the easiest ways for a Protestant to make money was by taking a large tract of country from an absentee landlord at a long lease, and by letting it at rack-rents to Catholic cottiers. The Irish tenant, said a high authority on this subject,

[CATHOLIC PRESBYTERIAN, July, 1883.]

speaking of the middlemen class, 'will not be satisfied unless he has a long lease of lives of forty, fifty, or sixty years, that he may sell it, and 'tis rare to find a tenant in Ireland contented with a farm of moderate size. He pretends he cannot maintain his family with less than 200 acres—nay, if at any distance from town, 200 or 300 acres.'"

The Growth of Belfast:—

"'In the reign of George II.,' said a writer in 1760, 'the north of Ireland began to wear an aspect entirely new; and, from being (through want of industry, business, and tillage) the almost exhausted nursery of our American plantations, soon became a populous scene of improvement, traffic, wealth, and plenty, and is at this day a well-planted district, considerable for numbers of well-affected, useful, and industrious subjects.' Belfast, though still ranking very low in the list of Irish towns, was beginning to emerge into prominence. At the time of the execution of Charles I. its Presbytery courageously published a protest against that act, which appears to have excited some attention, and it was answered in a strain of great scurrility by Milton, who speaks very contemptuously of Belfast as 'a barbarous nook of Ireland.' Belfast continued to be a great centre of Presbyterianism, and it was the scene of an important doctrinal schism in 1722. In 1707-8, when the Government were taking measures to ascertain the number of Catholics in each part of Ireland and to arrest the priests, the chief magistrate of Belfast wrote to the secretary Dawson that he had just thrown into gaol the only priest within his jurisdiction; and that, having had lists made of all the inhabitants, he had ascertained that there were not more than seven Papists living in the town, and not more than 150 in the whole barony. In 1757, when the first regular census was made, Belfast contained 1779 houses and 8549 inhabitants, of whom but 556 were Catholics. The first barrack was erected in 1737, and in 1757 the town contained 399 looms."

Position of the Presbyterians in the Eighteenth Century:—

"For some years after the Revolution a steady stream of Scotch Presbyterians had poured into the country, attracted by the cheapness of the farms or by the new openings for trade, and in the reign of Anne the Nonconformists boasted that they at least equalled the Episcopalian Protestants in Ireland, while in the province of Ulster they immensely outnumbered them. In 1715, Archbishop Synge estimated at not less than 50,000 the number of Scotch families who had settled in Ulster since the Revolution. Three years later Bishop Nicholson, writing from Londonderry, states that this parish—which extended far beyond the walls—though one of the most Episcopalian in the province contained 800 families of Protestant Nonconformists, and only 400 of Conformists, while in some of the parishes in his diocese there were forty Presbyterians to one member of the Established Church. But the political power of the Dissenters even before the imposition of the test, was by no means commensurate with their number, for they were chiefly traders and farmers, and very rarely owners of the soil. In the House of Lords they were almost unrepresented. In the House of Commons they appear to have seldom if ever had more than twelve members. When the Test Act expelled them from the magistracy, only twelve or thirteen were deprived. In the province of Ulster, Archbishop Synge assures us that there were not in his time more than forty Protestant Dissenters of the rank of gentlemen, not more than four who were considerable landowners, and, according to Bishop Nicholson, they had not one share in fifty of the landed interest in that province.

"At the same time they were rapidly becoming a great and formidable body, and their position was extremely anomalous. The Toleration Act, which established the position of the English Dissenters after the Revolution, had not been enacted in Ireland. William, it is true, had endeavoured with his usual liberality to promote such an act, but Sir Richard Cox and the bishops, who formed

CATHOLIC PRESBYTERIAN, July, 1883.]

about half the active members of the House of Lords, strenuously maintained that it would be fatal to the Irish Church unless it were accompanied by a Test Act like that of England, and they succeeded in defeating the attempts of Lord Sydney and Lord Capel in the direction of a legal toleration. The Dissenters themselves appear to have preferred a simple indulgence to an assured position encumbered by a Test Clause, and though lying beyond the strict letter of the law, their worship was not only openly celebrated, but was even to a small extent endowed. The *Regium Donum* bestowed upon the ministers, which was first given by Charles II., and afterwards revived and increased by William III., amounted only to an annual sum of £1200, but it involved the whole principle of legal recognition, and it continued to be paid in spite of the protest of Convocation and of resolutions of both Houses of Parliament. The attitude of the Presbyterians was at the same time as far as possible from conciliatory, and it formed a curious contrast to that of the Catholics. The latter, conquered, dispirited, deprived of their natural leaders, and reduced to a miserable poverty, continued with quiet and tenacious courage to celebrate their rites in mud cabins or in secluded valleys; but they cowered outwardly before the Protestants, shrank from every kind of collision, and abstained for the most part from every act that could irritate or alarm. But the Presbyterians, who were conscious of their unswerving attachment to the existing Government, who boasted that the great majority of the heroic defenders of Londonderry had sprung from their ranks, and who were indignant, and justly indignant, at the ingratitude with which they were treated, stooped to no evasion. They were chiefly of Scotch birth or extraction, and they were endowed with a full share of Scotch stubbornness, jealousy, and self-assertion. Not content with building their meeting-houses and celebrating their worship, they planted under the eyes of the indignant bishops an elaborate system of Church government not less imperious, and far more efficient than that of the Established Church, and imported into Ireland the whole machinery of Church judicatories which had made the Kirk almost omnipotent in Scotland. In the words of Archbishop Synge, 'their ministers marry people, they hold synods, they exercise ecclesiastical jurisdiction, as is done in Scotland, excepting only that they have no assistance from the civil magistrate, the want of which makes the minister and his elders in each district stick closer together, by which means they have almost an absolute government over their congregations, and at their communions they often meet from several districts to the number of 4000 or 5000, and think themselves so formidable as that no Government dares molest them.'

The Huguenots in Ireland:—

"The French refugees came over in great numbers after the Revolution, and are said to have comprised an unusually large proportion of members of the higher classes. The Irish Parliament passed in 1692 and renewed in 1697 an Act giving them perfect freedom of worship. There were no less than three French congregations established in Dublin. There were congregations in Cork, Waterford, Carlow, Kilkenny, and Lisburn; and Portarlington, which was built on land granted to Ruvigny, the Earl of Galway, became in a great degree a French settlement. Most of the exiles conformed to the Established Church, and translated its liturgy into their own language. They threw themselves very actively into every form of industry, and identified themselves thoroughly with Irish interests. As we have already seen, the first literary journal in Ireland was edited by a French pastor, and the first florists' society was established by refugees. The linen manufacture, which is the most important branch of Irish industry, owed to them very much of its extension and prosperity. The silk manufacture was introduced into Ireland from the French colony at Spitalfields. Portarlington, became noted for its schools, great numbers of pupils being attracted by the opportunity of learning French, which was the common language of the town. Among the refugees who ultimately took up their abode in Ireland was Abbadie,

[CATHOLIC PRESBYTERIAN, July, 1888.]

who became Dean of Killaloe, and whose treatise on the truth of the Christian religion was pronounced by Pitt to be the most powerful defence of the faith. Cavalier, though he died in England, was brought over to Ireland, and rests among his friends in the refugee burial-ground near Stephen's Green. Crommelin received the thanks of Parliament and a donation of £10,000, for the eminent service he had done the country in the establishment of the linen manufacture. The name of Latouche has for more than a century been foremost in every good work in Ireland, and the family who bore it were long the most prominent bankers in Dublin. Barré, who distinguished himself at the siege of Quebec, and who was conspicuous in English parliamentary life during the early years of George III., was a member of a refugee family in Dublin, and the families of De Vœux, Lefanu, L'Estrange, Maturin, Saurin, and Lefroy all rose in different ways to some distinction. A school for the education of the children of impoverished refugees was established in Dublin in 1723, and still existed in 1818; and in the beginning of the nineteenth century French churches founded by refugees still existed in Dublin, Cork, and Lisburn. In Portarlington the service was celebrated in French till 1816, when it was found that the language had almost died out. Even at the present day the French names of many of its inhabitants, and the title of French Church still retained by one of its places of worship, preserve the memory of its Huguenot origin."

The Huguenots undoubtedly had more sympathy with the Presbyterian than the Episcopal Church. But there seem to have been no Presbyterian churches in the chief places where they settled, and they conformed to the English. In explanation of this, however, it is to be borne in mind that during the first century after the Reformation the Church of England was on terms of great friendship and much communion with the Reformed Churches on the Continent. It was after the days of Laud that the bitter and proud system of exclusion became predominant, which regards all churches as alien and inferior that cannot claim the virtue of so-called Apostolical Succession. This spirit had not at that time pervaded the Church in Ireland.

Notes of the Day.

MADAGASCAR AND THE FRENCH.—We believe there is no one in the wide circle represented by the Presbyterian Alliance whose best feelings did not receive a rude and painful shock when it was announced that the French had attacked certain forts in Madagascar and reduced them to ruins. It brought up the memory of the French action with reference to Tahiti, a chapter of French history which had better have been consigned to oblivion. It was usual to ascribe to priestly influence the action at Tahiti, but priestly influence is no longer dominant in France, and yet we have a repetition of the same endeavour to acquire control by force over a country which, through the blessing of God on Protestant missions, is just emerging from barbarism. We know not what form of government may have been adopted for the native Church of Madagascar, but this is a case in which the form of government sinks into insignificance compared with the deeper affinities that ally the Christians of Madagascar with the Christians of older countries and

CATHOLIC PRESBYTERIAN, July, 1883.]

Churches. The spirit of the Presbyterian Alliance would undoubtedly demand that in the case of such Church, if exposed to violence and persecution, the feeling should be brought into play that when one member suffers, all the members suffer with it. Nothing was more remarkable at the Reformation than the strength of this sympathetic brotherly feeling. It was well known then that whenever a Protestant country was overrun by hostile armies, the very existence of the Protestant Church in it was greatly imperilled, and many of the political leagues and alliances of these times had their origin in this concern for the maintenance of the Protestant faith. We are yet in comparative ignorance as to the bearing of the facts in Madagascar on the Christian communities that have begun to be established there, but we feel a profound anxiety on the subject. We are perfectly certain that no body of men can be more sensitively alive to the action of France in this matter than our brethren of the Reformed Church in that country; they will certainly do whatever can be done to keep their Government right in its dealings with Madagascar, and to prevent them from acting overbearingly with reference to the State, or oppressively with reference to the native Christian Church.

DR. MILLIGAN ON THE PRESBYTERIAN ALLIANCE.—At the recent meeting of the "General Assembly of the Church of Scotland," a discussion arose on the "Pan-Presbyterian Council," in which Dr. Milligan, the late Moderator, is reported to have said that he looked "with suspicion" on that body. We have a great respect for Dr. Milligan personally; we have welcomed him as a contributor to the pages of *The Catholic Presbyterian*; and his recent work on the Resurrection of our Lord was introduced to the favour of our readers in words of more than ordinary cordiality of approval. To read such a remark as falling from such a man caused, we must own, a painful sensation. What ground has he for suspicion? Does he think us too lax in doctrine? Surely that cannot be, for the general judgment is, that nowhere have the old creeds been more firmly upheld than at the Council meetings at Edinburgh and Philadelphia. Are we too Presbyterian for his taste? That is a question which we cannot so easily dispose of. It is certain that Dr. Milligan, by his utterances at Detroit, before the General Assembly of the Presbyterian Church of the United States (North), and again last year from the chair of his own General Assembly, has given currency to the idea that he desires a union between the Established Churches of Scotland and England. If Dr. Milligan seriously contemplates such a step, the Presbyterian Council will certainly be in his way. And perhaps all the more that its protest against such declension would not go forth in any extreme form, but in a form corresponding to the tone in which it has hitherto maintained and defended the Presbyterian position. The Presbyterian Council has never been fanatically Presbyterian. It has never denied that in the Episcopal Church there are

[CATHOLIC PRESBYTERIAN, July, 1883.]

features which might with advantage be imported into the Presbyterian and other Churches. It has never gone the length of maintaining such a *jus divinum* on behalf of Presbytery, as to brand other forms of Church government with being sinful and hateful to God. If it had taken up such extreme ground, its influence would have been small enough. But it does maintain that the Church of the New Testament was essentially Presbyterian, not prelatic; it does maintain that when the Reformers went back to Scripture to find the true constitution of Christ's Church, it was the Presbyterian which they found there, and which they agreed to support; it does maintain that in point of fact Presbyterian Churches, when not unduly interfered with, have been more marked for Scriptural preaching, educational activity, the due observance of the Sabbath, simplicity and spirituality of worship, encouragement of civil and religious liberty, and the maintenance of the rights of the Christian people; while Prelatic Churches have tended to worldly pomp and show, externalism in worship, impurity of communion, sacerdotal pretensions and practices, and especially to the adoption of the miserable figment of apostolic succession, making the commission of the ministry depend not on their gifts and graces, but on a mere matter of external form. The Presbyterian Alliance undoubtedly holds that the development of many of these tendencies in the Church of England of late years has added vast strength to the Church of Rome, and tends to imperil not only the Church of England, but the cause of Christianity itself in these islands. We are Presbyterian by conviction, but without prejudice and without bigotry; and we can conceive no greater evil to the northern part of the island than that any of its Churches, whether Established, Free, or United Presbyterian, should relax its hold of what is really strong and Scriptural in its Presbyterianism, for the sake of alliance with the Church of England, albeit that Church enjoys so much worldly favour, and in social influence is so wonderfully strong.

OUR BELFAST CONVENER.—Many of our readers have heard with the deepest concern of the very serious illness through which the Rev. Dr. Robert Knox, Convener of the Committee of Arrangements for the Council at Belfast, has just been passing. After a time of profound anxiety to his friends, the severity of his illness has subsided, leaving him much prostrated, but still, we thank God, in hope of being able to discharge the duty which the Council laid on him at Philadelphia with the firm persuasion that he was the right man in the right place. Dr. Knox was one of the earliest, if not the very earliest, to whom the idea of a general confederation of Presbyterian Churches presented itself as feasible. Most heartily, most unweariedly, has he laboured in the cause. He has not been one of its fair-weather friends, who urged others to take up the cause, but when difficulties arose, found that other duties had become very pressing, and left the burden to rest on

CATHOLIC PRESBYTERIAN, July, 1883.]

their shoulders. No man has been a more uniform, steady friend. The encouragement he has given to the conductors of *The Catholic Presbyterian* has been simply invaluable, and a great contrast to the cold shoulder of some other men. The honour and love in which Dr. Knox is held in Belfast is participated wherever he is known. While we do most earnestly trust and pray that he may be able to do in the main the work committed to him, we hope arrangements will be made to relieve him as far as possible of the drudgery of details. The whole Presbyterian community has an interest in his health and strength, and we are sure they will at this time join very cordially in prayer for him—that, “as his days, so may his strength be.”

WALDENSIAN AND BOHEMIAN SCHEMES.—In an early number of *The Catholic Presbyterian*, it is expected that a full statement will appear of the results of the scheme for raising £12,000 as a capital fund to augment the salaries of the Waldensian pastors. It will be found that the sum proposed has been considerably exceeded. With regard to the scheme for raising £5000 to aid the Reformed Church of Bohemia and Moravia, considerable progress has been made. The bazaar held in Edinburgh realised upwards of £1000, and already a sum of £200 has been remitted as a first instalment from the United States, with the express condition that it is to benefit the Comenius Society. It is the want of an executive staff for the Presbyterian Alliance that has retarded the prosecution of this scheme. It was expected that the deputies sent to Bohemia to the Centenary Celebration in 1881 would give addresses in various parts of Scotland and elsewhere, and excite an interest which would have been favourable to starting the scheme. Unfortunately this has not been done, partly, we believe, through the lamented illness and death of Mr. MacLagan, acting Convener of the Continental Committee of Council, and partly through the constant engagements of other gentlemen. When a movement is made we know there are friends very ready to respond.

American Notes.

IMMIGRATION.—It has been stated by those watching the figures, that if the immigration into the United States continues during the present year on the scale of the months already past, about NINE HUNDRED THOUSAND persons will be added to the population of the country during the year. Only a portion of these will make their homes in the present cities. Most of them will go to the North and West, and either form new settlements or swell the population of those recently formed. In view of this “European Migration” the great question for all the Churches is, What can be done to supply the incomers with religious ordinances? How can men be got to go along with these masses, or to follow them as the shepherd follows the straying sheep?

CATHOLIC PRESBYTERIAN, July, 1883.

Some of our public men have been trying to make a little capital—as against England, in the matter, by alleging that that country is relieving itself of its aged and helpless poor by shipping them across the Atlantic and paying their expenses out of the National Treasury! “No Pauper Immigration” is sure to be, and most legitimately, a popular cry, and is sometimes raised by men in high station. Among the loudest of the loud in denouncing this “pauper immigration” has been His Excellency the Governor of the enlightened and cultured Commonwealth of Massachusetts, Ben Butler himself, of whom it has been said, “that in some respects he is a mean man, but that in other respects he is meaner.” Governor Butler went the length of publicly saying, “that if he believed it was in his power as Governor to prevent the landing of these paupers, he would do so.” Now it comes out that not one of these immigrants belongs to the class of paupers, that six-sevenths of them were ticketed to places outside Massachusetts, that all of them had sums of money in their possession, and that in every case they claimed to be going to friends who were expecting to receive them.

CHURCH CUSTOMS.—To those accustomed to ascribe the attractiveness of Episcopacy over the masses to its connection with a monarchy, it must be somewhat of a problem to account for its social power in a Republican country like the United States. These persons forget that, except the Romish Church, no Christian organisation allows such room for “the flesh” as does the Episcopalian, and hence its attractiveness to some, and these not a few. If there be a season that its adherents regard as specially sacred it is that of Lent—observed as a reminder of the Lord’s fasting in the wilderness. This year our papers have given daily notices of the manner in which this season has been observed by the fashionable circles of New York. True, there has been an omission of the larger gatherings, but what shall we say of a “reading circle at So and So’s house, and after which there was a quiet dance, in which two hundred couples took part”? “Quiet,” is the favourite word in these connections. “A sewing-society followed by quiet private theatricals;” “quiet theatre parties, with a quiet supper at Delmonico’s;” and then, when the turning-point in this course of self-denial had been reached, the papers announced, “Mid-Lent cheerfully passed,” while the close of this “quiet” period was marked by one of the most costly entertainments that even luxury-loving New York ever witnessed. The truth seems to be that New York likes Lent as affording a relief and a variety from its customary round of winter gaieties, but not the most enthusiastic believer in Episcopacy can find much comfort in the religiousness of the spirit in which it is observed.

ROMISH ASSUMPTION.—Have any of your readers seen Paul Bert’s “Morality of the Jesuits,” a translation into French of a “Compendium of Theology,” lately published at Lyons? The book is untranslatable into English, but as an *exposé* of Jesuit teaching is simply invaluable.

CATHOLIC PRESBYTERIAN, July, 1883.]

It is not a book of the past, but of the present teaching and practice of these unflinching upholders of the Papacy. Take a case in point. Rome, it is well known, has a "Table of prohibited Degrees" of her own, interference with which can for the most part be obtained by a Papal dispensation, which means simply—money. The control thus claimed over marriage relations is extended to what are called "spiritual relations." Hence, should a nun leave her convent and marry, she is accused of becoming an adulteress, as she is already married to Christ! Bert quotes a case in which it was decided that a married man, having had an adulterous child, dreading the scandal, secretly baptised it himself (such baptism is valid in the Romish Church), and then sent the child to the foundling hospital. After a time, his wife died, when he married the mother of his child. This marriage the Jesuits declare to be void, because by baptising the child he had come into spiritual relations with its mother! Now for my case. Some years ago, a man in Quebec got a neighbour's wife to stand as godmother to his child on the occasion of its baptism. After a time, the man's wife died. Thereafter the woman's husband died. The man married the woman, both being Roman Catholics. Years afterwards, and only a few months ago, the question was somehow raised as to the legality of the marriage, and the case came before the civil courts. The civil courts referred the matter to the Archbishop of Quebec for his opinion as to the law of the Church. And now the Archbishop has decided that a spiritual relationship existed between the man and the woman through that godmotherhood, which forbade the marriage; that, therefore, it was illegally contracted, and the parties must be regarded as never married! Accordingly, they have separated, and are now living apart. Are our Protestant people aware of what the Church of Rome claims to-day, and of the extent to which she enforces that claim whenever she has the power? Rome cannot change. She may withhold her claim because of want of power to sustain it; but wherever the power is in her hands, then woe to such as cross her path!

BAPTISTS AND THE BIBLE.—There has been lately held one of the most influential gatherings of the Baptist denomination in this country that perhaps has ever been. The object was mainly to settle the question, to them so troublesome, of Bible circulation. The question is twofold—Shall Baptists use the present English version of the Scriptures, or prepare a new version according to Baptist views? And if the latter, By whom shall this new Baptist version be prepared?—by a Baptist Bible Society, to be formed for the purpose, or by an existing Publication Board? Our American Baptists, as a rule, are men of pretty positive opinions, so that there was little diversity of view among them as to the evil of using King James's Version. The Revised, or, as it is sometimes called, the Canterbury Version, fared still worse. No toleration could be extended to that; so that now, as the ball of revi-

[CATHOLIC PRESBYTERIAN, July, 1883.]

sion has been set rolling, it was but right that they should follow suit, and revise in the interests of their favourite word—Immerse. The convention decided in favour of separate action, withdrawing from the use of the present version, and intrusted the preparation of a version suitable for their use to their presently existing Publication Society. Having thus drawn the lines as tightly as possible around themselves, the convention joined in singing "Blest be the tie that binds."

PRESBYTERIAN CHURCHES.—May is consecrated to the gatherings of Presbyterians, for on both sides of the Atlantic the varied Churches of this great family hold their annual meetings at this season. On this side of the water, the Presbyterian Church—North, as it is called for brevity—met in General Assembly in Saratoga, of world-wide fame for its saline springs, and pre-eminently the resort in summer time of the fashionable world of the United States. The sessions were opened by a striking sermon from the retiring Moderator, Dr. Herrick Johnson of Chicago, in which he discoursed at length on the present perils of the Church, specifying *Worship*, under which he pressed adherence to our present simplicity of service; *Doctrine*, urging the necessity of abiding faithful to the evangelical fundamentals of the Church at large and the Calvinistic fundamentals of the Presbyterian system; and lastly, the *Ministry*, in which he considered the chief peril of the Church at present to consist. The present supply of ministers is altogether inadequate to the demand. There are 500 congregations of more than 40 members each, for which no ministerial supply of any kind exists in the Church. For the last ten years there has been an annual increase of 101 churches, but of only 70 ministers. In 1882, the Presbyterian Church had 123,964 more communicants, 1014 more churches, 702 more ministers, and 141 fewer candidates than in 1872! Bad as these figures are, they had been worse but for the accessions from other denominations,—one-third of the new ministers each year being from outside sources. The main cause of this falling off, Dr. Johnson considered, to be the neglect of the Church to employ systematically suitable means for raising up ministers. The Churches trusted too much to the ordinary commercial idea of supply and demand, and God is teaching us that the ministry is His gift, and to be obtained only in answer to pleadings with Himself.

The new moderator is Dr. Hatfield, stated clerk for a long term of years, and whose acquaintance with forms renders easy the transacting of business. Among the important items had been the re-establishing of fraternal relations with the Southern Presbyterian Church. In 1860, the Old School Presbyterian Church in the United States was a grand old Church, and in it North and South met in brotherliness. Shortly after, the boom of cannon was heard all over the land. The Church divided, part going South, and part remaining North. Hard things were said and harsh things were done. Grieved feelings became

CATHOLIC PRESBYTERIAN, July, 1883.]

bitter feelings ; and though the political strife has long been settled, the memories of past aspersions on Christian character would not die out. Efforts have repeatedly been made to effect a reconciliation, but the set time had apparently not come. At last, the opening appeared. The Southern Church held out the hand of amity. The North seized it, and, mid blended tears and thanksgiving, both parties have said, " We are all one man's sons." This year each Church sent a delegation to the other. The leading speaker from the Southern Church at the Northern Assembly was the Rev. Dr. Brown, the permanent clerk of its Assembly, and for many years editor of one of the leading papers. Dr. Brown had a difficult task to perform, but showed great wisdom in the course he took. A less wise man would have avoided, on such an occasion, much reference to the past, and have sought to cover out of sight, by some skilful form of words, differences actual and existing. Dr. Brown took a wiser course. He boldly went over the whole ground ; stated clearly why the Southern Church had differed from that of the North ; pointed out, with a force that the Assembly felt, that all the right was not on the side of the North, and did his work with so bold and deep-cutting a knife that some were afraid that fraternal relations were still in peril ; ending with stating his objections to organic union, and his preference for simple fraternal relations. The Assembly was equal to the crisis. It listened carefully and courteously to Dr. Brown's indictment, and then, through its moderator, replied in a strain of brotherly feeling and tenderness that settled the question. There could be no coolness or estrangement when such words had been spoken. Dr. Brown, who had come merely to deliver his message and to return home, asked and obtained leave from his Assembly to remain the whole time ; while, in a few days, the Assembly declared anything and everything which reflected on the Christian character of their brethren of the South altogether repealed and set aside, and the brotherhood of the Churches was placed beyond all question.

Among the important matters before the Assembly was the report on its Home Mission work,—a work that widens out year after year as new settlements are occupied. The cry is for men to supply vacant fields. Three hundred and eighty-five additional men wanted, and only one hundred and fifty saying, " Here are we, send us." The Foreign Mission report told that during the past year the Churches had contributed a larger sum than ever before ; but on the principle of ever seeking greater things, the committee asked for a yet larger sum for the coming year. Here too the same demand, More men, more men. Forty additional men wanted for fields needing to be reaped. So alarming is the situation that the Assembly instituted a special board of what is called Higher Education, for the purpose of starting and upbuilding high schools and colleges, in which men may be trained for the Presbyterian ministry.

A sharp contest has been going on for some time as to the relations

[CATHOLIC PRESBYTERIAN, July, 1883.]

of the Presbyteries to the Home Mission Board. The Board claims that, as the distributor of the Church's funds, it must have some say in deciding as to a man's relative fitness for a particular field of work, while the Presbyteries claim that the power of appointing a man to a field within their bounds pertains exclusively to them.

Some interest was occasioned by an appeal made to the Assembly from an Ohio Presbytery. They had suspended a minister for a volume of sermons, in which he denied the Satisfaction-theory of the Atonement, and taught the "moral influence" of Bushnell. At the last moment the appellant's courage failed him, and he withdrew his appeal and, at the same time, left the Church. It is plain that the Presbyterian Church is not yet a home for young men of genius. Something more than youth or genius is required to satisfy her demands. She asks "soundness in the faith." She may get along without either genius or scholarship, but she cannot get on without the "simplicity of the Gospel." She walks in the old paths, and is plainly intending to continue therein. A more serious matter consisted in overtures from several Presbyteries, asking a deliverance in reference to what is called the "higher criticism," on which there have been lately some publications that have caused uneasiness. Every one understood what was meant; but as the petitioning Presbyteries had chosen to be very general, there was no necessity for the Assembly's being definite. It therefore contented itself with condemning all views inconsistent with the inspiration of Moses, and so on. It did not state what it did condemn, nor assume that any in the Church held such views, and ended by reminding Presbyteries that it was their duty to protect the Church from assaults that might be made within their bounds on the faith once delivered to the saints. The Assembly accepted the report with satisfaction, as a sufficient indication of the Church's position, and as an admonition to Presbyteries to do their own duty, if these thought that there was anything to be done.

The SOUTHERN ASSEMBLY is also in session while I write, in Lexington, Ky., and has honoured one of its oldest members, Dr. Pryor, by electing him moderator. Naturally, the question of fraternal relations soon came to the front, when Judge Strong, along with Drs. Prime, Niccolls, Humphrey, and others, presented the salutations of the Northern Church. Whatever anxiety might have been felt before the Assembly met as to the feelings of the Southern Church on this question, was all dispelled when the delegation was received. Not simply with courtesy, but with enthusiasm, did the Southern brethren show their pleasure that the time of alienation had come to an end. Dr. Prime, while earnestly desiring peace between the Churches, as distinctly disclaimed any present desire for organic union.

Your space, however, forbids a longer account of the procedure in the several Assemblies, which must be reserved for next month.

G. D. MATHEWS.

CATHOLIC PRESBYTERIAN, July, 1883.]

General Survey.

SCOTLAND.

THE GENERAL ASSEMBLIES.

MODERATORS—SCHEMES OF THE ESTABLISHED CHURCH—PAN-PRESBYTERIAN COUNCIL
—OVERTURES ON ORDINATION—UNIVERSITIES BILL—SCHEMES OF FREE CHURCH
—INSTRUMENTAL MUSIC—SUBSCRIPTION OF DEACONS—DECEASED WIFE'S
SISTERS BILL—UNIVERSITIES BILL.

THE two Scotch Assemblies met as usual in the end of May. The Assembly of the Established Church was presided over by an accomplished and highly respected country clergyman, the Rev. Dr. Rankine of Sorn, Ayrshire. The moderator of the Free Church Assembly was the Rev. Dr. Horatius Bonar, well known as the author of many popular religious books, and still better known by his hymns, some of which have now a place in all the churches, and are not likely to pass away.

The reports on Church work made to the former Assembly were satisfactory. The Foreign Missions showed again decided financial progress. The Home contributions to the Foreign Mission amounted to upwards of £20,000. There has been substantial progress, too, of a higher kind. At Calcutta the number of baptisms during the year was 41; at Darjeeling, 192. The institution at Calcutta continues to flourish. Its attendance last year was as high as 1342. At the recent annual distribution of prizes the Hon. W. W. Hunter, President of the Educational Committee which has been for some months occupying such an important place in the public mind of India, was present and made a most laudatory speech. He spoke of himself as profoundly impressed by the success of the institution, and gave his testimony in the strongest way to "Dr. Duff's" plan of missionary operations, from which he looked for great results. There can be no doubt that Educational Missions which had been falling into disfavour because of their comparative want of positive results, are rising again; even those who lay greatest stress on direct evangelistic effort are not indisposed to acknowledge that in God's providence the higher Christian education has proved, and is proving, a most important element in the Christianisation of India. At the same time Mr. Hunter is an Indian civilian, and his words must be taken *cum grano*. Mr. Hunter took the opportunity of alluding in a most complimentary way to the "Presbyterian representative" on the Educational Committee, "his honoured friend Mr. Miller," who sat by his side, and who had "exercised a powerful influence over the great issues on which the committee had to decide." The Established Church, we may notice, is proposing to have another mission,—one to the aboriginal tribes of India.

[CATHOLIC PRESBYTERIAN, July, 1883.]

The other schemes of the Church are fairly prosperous. Help is still being given to the colonies, in most or all of which Presbyterianism more than holds ground. The Jewish Missions in the East are thriving. In Egypt they have apparently received a new impetus from the late commotion. Generally, the number of Jewish boys and girls in the schools have made increase.

The Home Mission is flourishing. The parochial collections are larger than ever but once before. There are seventy Mission churches, with 9550 communicants. While there is some decrease in the senior classes, the Sabbath school attendance is rather over that of last year. The young men's "Guild" is making progress.

Various subjects of general interest came before the Assembly. 1. One of these was the Pan-Presbyterian movement. Some members did not like the idea of the Council trying its hand at a "consensus of Presbyterian creeds." Dr. Phin was dubious about the whole thing. No good had come of the movement, or was likely to come; the most which could be said was that it had done no harm. For his part he was "first a Christian, then a Protestant, then a Churchman, and last of all a Presbyterian." Dr. Phin's views did not meet with general acceptance; but it was finally resolved not to elect the delegates to Belfast till another year, when they might have fuller information. "Our position," said Professor Mitchell, "is very different on some great questions from the other Churches." 2. Another question of some importance was raised by an overture which, with reference "to the frequent application of ministers of various denominations for admission to the Church," requested that the Assembly would make it a rule that no one "should be accepted as a lawful minister who had not been ordained by prayer, and the imposition of hands of at least three persons orderly associated for the purpose." The proposal was very strongly objected to by Principal Tulloch. It involved principles that would land them they knew not where. They were entering on a most perilous course if they gave it any encouragement. There was an unhappy tendency, Dr. Tulloch said, appearing among their young men—a tendency showing itself in "the very forms of their dress and of their relations to their people." Professor Milligan differed from Principal Tulloch, and supported the overture. Any sacerdotal leanings were strongly denied. Dr. Tulloch's motion to reject the overture was carried by 86 to 58.

The great public question of the Assembly was the "Universities Bill," to which in our last number we referred. It was fully discussed on two separate days, and evidently excited deep interest. Very diverse views in regard to it were expressed. At the one extreme it was regarded as a measure altogether bad, a grievous breach of the terms of union between England and Scotland, an "insidious attempt at disestablishing the Church," something that might have come from the "Liberation Society," &c. At the other extreme it was argued that the old idea of the University as one with the Church must be

CATHOLIC PRESBYTERIAN, July, 1883.]

given up; science and not dogmatism must reign there in the Theological as well as the Secular Chairs; tests would not keep "men really orthodox," and were unsuited to these days when "students laughed at old saws and old formulas." At one time there were no less than half-a-dozen motions before the Assembly. The result was that a "middle" motion of Professor Milligan, which declared strong dissatisfaction with the Government proposal of testless Theological Chairs, but at the same time expressed willingness to consider any modification of the existing condition of things which would still preserve doctrinal harmony between the chairs and the Westminster standards, was carried by a large majority. The motion of Dr. Story of Roseneath, declining to express any disapproval of the suggested removal of the test from the Chairs of Theology, but expressing the hope that "security might be provided that men of *Christian character and scholarship*" be appointed to them, had only forty-nine supporters.

FREE CHURCH ASSEMBLY.

As in the other Assembly, a large portion of the business consisted in the reception and discussion of the various reports on the work of the Church. The contributions to the Sustentation Fund showed an increase of £1700, the associations advancing £1956, and amounted in all to £183,000. There is progress also in the scheme next in importance—the Foreign Missions. This is its highest year. Its home income is £50,000. In six Mission Colleges and 235 schools the Free Church has between 14,000 and 15,000 students and scholars, nearly 700 of the former. It seems to indicate notable progress that the school and college fees have risen during the past quinquennium from £6000 to £11,000. The Free Church Institution at Madras has now a larger attendance than even the "Assembly's Institution" at Calcutta, and a larger attendance than any similar institution in India; but for want of room it is said the numbers would be even greater. The higher results of the year are fairly encouraging, and there are in 33 convert congregations 4400 communicants. The income of the Jewish Mission though less than last year reached the very considerable sum of £5200. The revenue of the Colonial scheme unfortunately shows a slight declining tendency. But it has done a great service in the past. The Free Church, it was stated, has sent out 600 preachers of Christ's Gospel to the Colonies at a cost of over £140,000. Of the Free Church foreign schemes none apparently has had a more successful year than the Continental one. Its stations have done excellent work, and it reports an income of £8950. So far as we can make out, the home contributions of the three great Presbyterian Churches of Scotland for foreign objects this year reach nearly £132,000.

The Home Mission work of the Free Church is carried on earnestly

[CATHOLIC PRESBYTERIAN, July, 1882.]

under its three departments of Home Mission (Lowlands), Highland Scheme, and Church Extension. Under the last, we notice that while during the three preceding years building grants to the amount of £22,000 had been made—in 1882-83 the scheme has been gathering and hardly giving, though it sees very heavy claims upon it approaching. This indicates perhaps that the view which is beginning to prevail in England—that there has been too much church-building and that it is men rather than masonry the case requires—is spreading also on this side of the Border. The report on Sabbath schools showed an increase in every department—in schools, scholars, teachers, and senior classes.

Among the subjects which created a special interest and led to debate, the most important, or, at least, the most exciting was that of Instrumental Music in Public Worship. The debate lasted a whole day. It ended in the Assembly, by a majority of 130, accepting the motion of Principal Rainy, declaring that in the opinion of the Assembly there is "nothing in the Bible, or in the laws and constitution of the Church precluding the use of Instrumental Music as an aid to vocal praise;" but, at the same time expressing regret that so large a number of the office-bearers and the people of the Free Church think differently, and impressing upon all the duty, in this difference of view and in consideration of the long continued practice of the Church, of having especial regard to the peace of congregations and the authority of the Courts of the Church.

The Assembly approved of the report of a committee appointed at last Assembly on the subject of the subscription of deacons. It suggested that instead of deacons being required to subscribe the Confession, they should sign a formula declaring acceptance of the Scriptures as God's Word, of the system of evangelical truth contained in the Westminster Standards, of the Presbyterian government and discipline, and of the doctrine of the spiritual freedom of the Church. An overture to this effect was sent down to presbyteries.

The Assembly agreed to petition Parliament against the Bill for legalising Marriage with a Deceased Wife's Sister. This has often been done before, and hitherto unanimously. On this occasion there was opposition to any action in the matter, and on the vote being taken there appeared a minority of 50 against 150 in favour of that course.

The Universities Bill excited much less interest in the Free than in the Established Assembly. Principal Rainy said that when the State arrived at the conclusion that it could not teach theology through the Church, that simply meant that the teaching of theology had passed out of its sphere. There was no difficulty about the Chair of Oriental Languages still retaining its place in the University; but it was not credible that any of the Churches would commit the training of their students in theology to professors emancipated from Creed and Church. However, there were still relations to the University of a hopeful kind,

CATHOLIC PRESBYTERIAN, July, 1888.]

which theology might have. He moved that while approving generally of the Bill, it was the duty of the Church to maintain her own Theological Halls in their present connection with the Universities, that the connecting of University Theological Halls with one denomination could not be defended, that the teaching of theology is primarily the concern of the Churches, and that the Universities Commission be enjoined to report to Parliament as to the changes which ought to follow the withdrawal of the Tests, and what Chairs should be retained and what left to be provided by the Churches.

Of all the subjects before the Free Church Assembly the most gratifying, perhaps, was that which related to the state of religion. A conference (not reported) on that subject was felt to be the most interesting that had ever taken place, and the reports then briefly made of religious revival, especially in connection with temperance reform, were most cheering. Old members of Assembly felt that the spirit of the Church in her most earnest days was returning, and that she was setting herself with great eagerness to do battle with all the moral evils that afflict the country, and to strive, as she had opportunity, to turn it into the garden of the Lord. The Moderator manifestly felt the influence of the prevailing spirit, his closing address being much more hopeful than his opening one; while his appeals to the Church to be done with controversy, and throw herself, heart and soul, into the great work of the Lord at home and abroad, went to the heart of nearly every one, and called up a cordial Amen.

W A L E S.

By Rev. W. WILLIAMS, Swansea.

THE General Assembly of the Welsh Calvinistic Methodist Church was held at Swansea, beginning on Monday, the 28th of May. On that day and the following there were several meetings of committees for preliminary arrangements, and at 5 P.M. on the 29th, the Assembly was constituted under the presidency of the moderator for last year—the Rev. Rees Jones, of Port Dinorwic. In accordance with the usual custom of electing the moderator and one of the secretaries a year in advance, the Rev. Robert Roberts, of Dolgelly, was elected to the former position, and the Rev. J. Cynddylan Jones, of Cardiff, to the latter. Following this came the retiring moderator's valedictory address. He spoke of the Church as a community which owes allegiance to no other Master than one—the Lord Jesus Christ. We are exhorted to pray for kings and for those who are in authority; but what are we to ask for in their behalf? It is that they may have wisdom to attend to their own duties, to do them well, and to let the Church of Christ alone, "that we may lead a quiet and peaceable life in all godliness and honesty." The Church has suffered throughout the ages from the interference of the powers of this world, and has had many reasons for plaintively saying to her Master: "O Lord our God, other lords

[CATHOLIC PRESBYTERIAN, July, 1883.]

besides Thee have had dominion over us." One section of the Church in this country is becoming increasingly conscious of its bonds. Its condition is just that of the "creature" as described by the Apostle Paul: "For the earnest expectation of the creature waiteth for the manifestation of the sons of God. For the creature itself was made subject to vanity, not willingly, but by reason of Him who hath subjected it." He expressed the hope that the time was not far distant when the great and good men who adorn the Establishment would follow the example of their brethren in Scotland, who, forty years ago, forsook their manses and their emoluments, and came out that they might enjoy the liberty of Christ. He referred to the dangers and difficulties of the present time—the spread on the one hand of ritualism and sacerdotalism culminating in Popery, and on the other hand of rationalistic ideas making towards infidelity and godlessness. Human laws are utterly inadequate to contend against these evils, for they are *spirits*. How is an Act of Parliament, or a decree of Convocation to grapple with a spirit? These are the spirits of devils and can only be overcome by the Spirit of the Lord. The address occupied an hour in delivery, was listened to throughout with rapt attention, and was well worthy of it. At the close the reverend Moderator gave up the chair to his successor, the Rev. Thomas Levi of Aberystrwith.

On Wednesday the Foreign Missionary report was presented by the secretary, the Rev. Josiah Thomas, M.A., and it may be safely said that it was the most cheering report that has been presented since the beginning of the Mission forty years ago. It spoke of remarkable success on the Mission field and of largely increased liberality at home. A young brother, Mr. J. C. Jones, a candidate for Mission work, was presented to the Assembly, was warmly and unanimously accepted, and will in a few weeks set out for India. In the evening a well attended and enthusiastic missionary meeting was held. The leading feature of this meeting was a narrative by one of the elders of the Church, Mr. Thomas Lewis of Bangor, of a visit which he recently paid, at his own expense, to all the stations on the Khassian Hills.

The statistical report of the Church presented on Thursday showed an increase in membership of 2752, and in receipts of £10,153. The present number of communicants is 122,107, and the receipts for last year amounted to £172,686, 14s. 2d.

A crowded meeting was held at the Albert Hall, to present to one of the Elders of the Church, John Roberts, Esq., M.P., a congratulatory address on his success in passing through Parliament his Sunday Closing Bill for Wales, and a deputation from the town, headed by the Rev. Dr. Morgan, Vicar of Swansea, attended to present him with a similar address. A number of brethren, ministerial and lay, were appointed as delegates to the meeting of the Presbyterian Alliance at Belfast, June, 1884.

I R E L A N D.

THE GENERAL ASSEMBLY—INSTRUMENTAL MUSIC QUESTION.

THE Assembly of 1883 had been looked forward to with great interest, and by many with much anxiety. The question of instrumental music, which has been agitating the Church since 1868, was to come before the Court again for the fifteenth time, and was to come before it in a form which might give rise to very serious consequences. The opponents of the use of an instrumental accompaniment in the service of praise, in the public worship of God in the sanctuary, had carried resolutions in 1881 prohibiting such use in certain congregations; and, in 1882, had secured an action of the Assembly extending the prohibition to all the congregations under its care, and directing presbyteries to give special attention to this matter and take the necessary steps to have this resolution carried into effect. As it was well known that while some of the congregations referred to had, out of deference to the feelings of the anti-instrumentalists, not employed their instruments during the year, others had not complied with the injunction of the Assembly, there were grave apprehensions entertained regarding the action which the Supreme Court might be led to take. The intensity and extent of this feeling of apprehension were manifest by the eagerness with which the general public sought admission to the Church in May Street, both in the morning and the evening of the day fixed for the discussion. In the evening every square inch of floor, and gallery, and vestibule, and ante-chamber, and platform, was occupied by an audience which gave unquestionable evidence of intensest interest in the subject which had now reached a stage which might well be designated a crisis. The anti-instrumentalists believed that the question had now become, not simply a question of instruments or no instruments, but a question of government or no government, of obedience or disobedience to the constituted authority of a Court of Christ. As the speakers on this side of the question put it,—The Supreme Court of the Presbyterian Church in Ireland is a truly Scriptural institution. It meets in the name, and by the authority, of Christ. His presence is invoked throughout its deliberations, and His promises are pleaded, especially that promise in which He pledges Himself to be with His Church even to the end of the world. The assumption is, that all that is enacted under such solemn circumstances must have His sanction. From such premisses the conclusion was drawn, that disobedience to such enactments as might be issued under such high sanction was disobedience, not simply to man, but to Christ, the King and Head of the Church. To this the instrumentalists objected, pointing out to their brethren that the subjection due to the decisions of the Supreme Court by those subject to its jurisdiction, is not an unreasoning and unquestioning obedience, but a subjection "in

[CATHOLIC PRESBYTERIAN, July, 1883.]

the Lord," and that it is a Presbyterian fundamental that God alone is Lord of the conscience, and has made it free from the doctrines and commandments of men, and that to accept such doctrines, or submit to such commandments when they are in conflict with the revealed will of God, is to betray true liberty of conscience. The point thus raised, therefore, was regarded by both sides of the house as one of exceeding gravity. The fundamental questions of a Scriptural ecclesiology were manifestly involved in the specific question which had now come up for arbitrament. In conformity with their previous actions, and in harmony with their views of Church authority, the anti-instrumentalists, after a historical preamble, proposed the following resolution :—

"That the Assembly now declares that the conduct of these ministers is utterly un-Presbyterian, and directly subversive of order and government. (2.) That the Assembly, in defence of the rights and liberties of those ministers and people who conscientiously object to an instrumental accompaniment, and in defence of that authority with which it is invested as the Supreme Court of the Church, now enjoins the ministers of those congregations where an instrumental accompaniment in public worship is in use to give it up forthwith. (3.) That the Assembly now appoints a commission with Assembly powers with instruction to take charge of this whole matter, and to correspond with these ministers ; and, in the event of their continued disobedience, to deal with them in accordance with the laws of the Church, made and provided in the case of contumacy."

These resolutions were moved and seconded by speeches delivered with great earnestness, and which throughout proceeded upon the theory of Church authority and correlative obedience indicated above, and were received by the opponents of instrumental aid in the service of praise, with expressions of a full and unqualified indorsement.

To these resolutions the instrumentalists, proceeding along the line of their ecclesiological theory, and in harmony with their views of the limitation of Church power on the one hand, and of the conditions of obedience demanded by conscience, the Scriptures, and our subordinate standards on the other, proposed the following amendment :—

"That in view of all the circumstances of the case, and the gravity of the issues involved, this Assembly decline to appoint the Commission proposed in the motion, or to take any steps which would involve discipline or the rending of the Church."

This amendment was advocated with an ability, and with a fervour, and with an acceptability, which proved that the instrumentalists were as earnest in supporting the cause of liberty as their opponents were in the maintenance of Church authority. At the close of the morning sederunt the debate was adjourned to the evening, when it was resumed with unabated zeal on both sides, in presence of an audience which packed the house to its utmost capacity of accommodation, and almost beyond all capacity of endurance on the part of those who had to stand throughout a pressure bordering upon the perilous. At the opening of the evening proceedings, the Moderator very judiciously intimated that he wished, if possible, to take the vote shortly after nine o'clock. This

CATHOLIC PRESBYTERIAN, July, 1883.]

announcement exercised a very salutary influence, and aided greatly in shortening the speeches, so that the call of the roll was entered upon shortly after ten o'clock, and concluded at ten minutes past eleven, when the Moderator rose to declare the result. Through a mistake on the part of the tellers, the figures handed to the Moderator were placed under the wrong headings, so that the announcement was in favour of the anti-instrumentalists, who immediately gave full vent to their feelings of delight at what they believed to be a triumph of their cause. The cheering, however, was mingled with cries of "Wrong;—the other way." The Clerk then proceeded to count the votes as marked by him during his call of the roll; and at the close, the Moderator, amid breathless silence, read the paper handed to him, as follows:—

For the Amendment,	. . .	320
Against,	. . .	309
		<hr/>
Majority,	. . .	11

Having read out these figures, the Moderator said—"The figures read out are perfectly correct, and I therefore declare the amendment carried."

The scene which followed is thus described by one of the daily papers:—

"A scene of the wildest enthusiasm ensued. Vociferous cheering was indulged in both by members of the Assembly and the general public, the large majority of whom occupied seats in the gallery. The ladies were as demonstrative in their display of satisfaction as even the most ardent of the clerical advocates of instrumental music. Many persons rose to their feet, and hats, handkerchiefs, and umbrellas were freely flung into the air, as if the owners cared little whether they should recover them again. Amidst the momentary enthusiasm with which the declaration of the vote was received the expression of feeling which emanated from the non-instrumentalists was scarcely appreciable. Probably the shock of the sudden disappointment which they had just experienced suspended their powers of giving expression to dissent—a proceeding for which they evidently had not thought it necessary to prepare themselves."

The anti-instrumentalists, at least, so far as they have yet given intimation, have simply asked leave to enter their dissent, and give reasons for doing so in due time.

The other items of business connected with this vexed question having been withdrawn at the request of the parties concerned, and with the unanimous concurrence of the house, the Moderator said,—
"Practically, the whole thing ends at this moment; it is buried, and I hope it will have no resurrection. (Hear, hear.) I think we should be most thankful. (Cheers.)"

The anti-instrumentalists have since held a meeting, and have, in conformity with the feeling of the majority, agreed to have no further agitation of this distracting question; while the instrumentalists are not disposed to give offence by a hasty introduction of instruments.

Thus has ended our fifteen years' conflict, not with a disruption, but, it is believed, with a feeling of great relief to the great majority on both

[CATHOLIC PRESBYTERIAN, July, 1883.]

sides. There are few lovers of our Presbyterian Church, on either side, who do not heartily join in the prayer that for the instrumental music question there may be no resurrection. Brotherly love is still in the ascendant; and our beloved Church is now free to set herself in right earnest to the execution of her great commission in this long distracted, benighted land.

As there was no other subject out of the ordinary course or demanding special notice, it is unnecessary to occupy further space in your invaluable magazine, except to add that, in order to give "the Council" of 1884 a clear field in Belfast, the Assembly agreed to meet next year in the maiden city of Londonderry.

ROBERT WATTS.

A U S T R A L I A.

THE PRESBYTERIAN CHURCH OF QUEENSLAND.

By Rev. ALEX. HAY, Rockhampton.

The Catholic Presbyterian is doing a great work in making the various sections of the Presbyterian Church scattered over the world better known than formerly to each other. This mutual knowledge is an essential condition of that unity which belongs to our Church, but which, before the days of the Pan-Presbyterian Council, was too little recognised. It is not the least important part of the mission of this Magazine to bring the smaller portions of the Church under the notice of the larger, and to awaken the sympathy of the strong for the weak.

Till within these few years Queensland was, to people at home, almost an unknown land. Even now it is no unusual thing for the colony to appear on the addresses of letters written, by otherwise well informed people, as a district of Victoria, South Australia, or New Zealand. Thanks to the efforts of our immigration department, and specially to the increasing frequency and facility with which Australians visit the old country, our position, extent, and resources are becoming better and more widely known. Still, ignorance stands very much in the way of the growth of the colony, and specially of the growth of our Church, and of its extension over the vast territory which is under her charge.

Though among the youngest, Queensland is by no means the smallest, of British colonies. It may be roughly described as a triangle with a base line from east to west of about 900 miles, and a height from south to north of about 1200 miles. It is six times as large as the great colony of Victoria, more than twice the area of New South Wales, from which, in 1859, it was separated, and five and a-half times as large as all the British Islands taken together. The population of Queensland at the date of the first census, in 1861, was 30,069; in 1881, it had reached 213,525. The Presbyterian Church of Queensland has just completed the nineteenth year of her existence as such. In November,

CATHOLIC PRESBYTERIAN, July, 1883.]

1863, the most of the congregations and ministers in Queensland representing the colonial and home Churches were united into one body. Among the twelve ministers then in the colony, the Established, Free, and United Presbyterian Churches of Scotland, and the Presbyterian Church of Ireland, were represented; and the brotherly union thus inaugurated has continued and been consolidated, the absence of State aid to religion having removed the great cause of the divisions that exist at home.

During the twenty-three years of the separate existence of Queensland the relative strength of the leading denominations has undergone very little change. The census of last year gave fully a third of the population to the Anglican Church, fully a fourth to the Roman Catholic Church, and nearly a ninth to the Presbyterian Church. The full strength of the last was 22,609, a total which must have increased during the last twenty months to little short of 24,000. To confine our attention, then, solely to these adherents of our Church, what provision exists for supplying them with Christian ordinances?

At the present time the ordained ministerial staff of our Church numbers nineteen. Of these, two are either wholly or partially laid aside from regular work, while four are at present without fixed charges, leaving only fifteen ordained ministers as the inducted and regularly working pastors of congregations. As against this staff there are on the roll thirty-three organised congregations, which have for a longer or shorter period enjoyed a settled pastorate; and to these fall to be added eight or ten other localities where congregations have not yet been, but ought, without delay, to be, formed, and in which other denominations with a far smaller number of adherents have formed and sustained congregations for years. The present Presbyterian ministry of Queensland has barely half the strength that is required to supply the already recognised charges, and falls far short of meeting all the demands that are made upon us.

The question will naturally be asked: How is the disparity between the number of ministers in Queensland and the field to be occupied to be accounted for? A complete answer would require far more space than can be given to it here. The case of Queensland, however, is only an exaggerated form of the case of all the Australian colonies. Victoria with her 180 charges could find work for forty ministers more than she has. New South Wales has 100 charges, and wants at least 30 additional ministers. New Zealand, with 150 charges, could also find room for 30 ministers above her present staff. As a Colonial Church grows, the disparity between the number of charges and the number of ministers may be expected to decrease. The territory to be supplied with ordinances remains the same, but the number of centres where population has become so dense as to be easily overtaken by one minister increases, and at the same time the Church as a whole becomes more able to assist in supplying the Gospel to the outlying and still thinly

[CATHOLIC PRESBYTERIAN, July, 1883.]

peopled districts. Victoria, New South Wales, and New Zealand have reached this stage, while Queensland is, all but a few patches on or near the coast, a pastoral country in which families that are next door neighbours are in many cases fifty or sixty miles apart. It is just the thinly peopled districts that constitute our great difficulty, and our difficulty with them springs out of our difficulties with the towns and settled districts. Congregations in the latter generally give fair incomes to their ministers. One of our ministers has a stipend of £600; another of £500; two others of £400; most of the others have stipends ranging from £250 to £350; stipends under £250 are exceptional, while, at the same time, some of these are made up through the grouping of several small congregations under one minister. Most of our ministers have manses, some of them large and handsome, though built only of timber; and our property in the form of churches is of considerable value. But this property, both in churches and manses, has had to be created while congregations have been maintaining ordinances from year to year; and it is to be noted to the honour of our Church that, while other denominations have generally called upon all their neighbours to help them in the erection of their churches and parsonages, in extremely few cases has our Church gone to those outside its own pale for assistance. To a far greater extent than can be said of any other Church in these colonies, our Church has relied upon the resources and the liberality of her own children to build sanctuaries for the worship of God and homes for her ministers. In the light of these facts it will not be wondered at that hitherto it has been found difficult enough to meet present and urgent wants in the settled charges, not to speak of aggressive action on the unoccupied field beyond. Such aggressive action has hitherto chiefly been carried on by the ministers of a few of the settled charges, and at the cost of the loss of their services, perhaps for a month or two at a time, by the members of their special flock. To take up the outlying districts effectively, the Church must borrow the tactics of an invading army. There must be a base of operations from which supplies may be drawn until the territory has been conquered, and its resources drawn forth and utilised. The mistake has too often been committed of attempting to make the country invaded at once support the invaders. In other words, when we send a minister into a new field we must be able to say to him, "Thy bread shall be given thee, and thy water shall be sure." The faith and enterprise that have of late years planted so many Presbyterian Churches in the large towns of England by sending the minister to his work with his first year's stipend secured to him and the promise of help, if required, for subsequent years, teach the method that virtually must be followed in Australia, and specially in Queensland. The effort required to enable our existing congregations in Queensland to send forth and support for a time the twelve or fifteen ministers that are needed to fill openings now urgent is far

CATHOLIC PRESBYTERIAN, July, 1883.]

beyond her strength, even had she the men to place in these openings. The home Churches have not been remiss in sending liberal financial assistance. Last year the Free Church of Scotland sent us £100; and the Presbyterian Church of Ireland £150; but these funds have been of very little avail for want of the men on whose support in new fields they might be expended. An effort has been made by the Church to rear a native ministry; and in the course of the last ten years an equal number of young men, trained more or less under our Presbyteries, have been added to the ministry of the Church, and have formed a valuable and energetic accession to that ministry; but these, together with accessions from home and elsewhere, have barely done more than fill up the blanks caused by death or removal; and for years to come, we cannot look for any appreciable supply of ministers from this source. Even the far older and stronger Churches of New South Wales, Victoria, and New Zealand, are obliged, notwithstanding colleges and divinity halls, to rely upon the home Churches for the recruiting of the ranks of their ministry, and have received proportionally a far larger supply of recruits from that quarter than we have. Eighteen months ago the General Assembly of our Church instructed our Home Mission and Church Extension Committee to present an appeal to the home Churches for additions to our ministerial strength. As already stated, the Free Church and the Church of Ireland liberally responded in money, but it is only now that we have had any response in the form of ministers, all of whom are already mortgaged to fill vacancies that have recently emerged. Had we ministers of acceptable gifts, and the means of supporting them during the initiatory period of their work in new fields, our Church would grow with accelerated rapidity. It is not too much to say, that to a very large proportion of the residents in the bush, the services of Presbyterian ministers are more acceptable than those of any other. But in these Colonies we require men of energy, mental power, aptitude in ministerial work, general intelligence and social acceptability, and unselfish earnestness and faith. The round man gets into the square hole in the Colonies as everywhere else, but if a minister has fair aptitude for his duties, if his character as a Christian commands respect, if he does his work in an honest way, and does not eat the bread of idleness, he is bound before long to find the place for which he is fitted, and where he will be appreciated and rewarded. The saying, borrowed from Colonial slang, attributed to Mr. Spurgeon—"That duffers need not go to the Colonies"—is true to the letter. The sturdy independence, the intelligence, and the not too reverential spirit of the Colonial merchant, squatter, farmer, artisan, or miner, are utterly intolerant of shams either intellectual, moral, or spiritual; but to their credit also be it said, they are by no means niggardly in showing their appreciation of the aims and efforts of the minister who shows himself

[CATHOLIC PRESBYTERIAN, July, 1883.]

anxious, up to his ability, to promote their spiritual good. Only the other day, the minister of one of our congregations, being in very poor health, was ordered by his medical adviser to cease from preaching for a period of, at least, four months. His congregation did not number 450 persons, men, women, and children, all told, and these not exceptionally wealthy. He started on his voyage to another part of the colony; the very next mail brought him a cheque for £130, a voluntary expression of sympathy on the part of his people, and collected in the course of a few days.

There is one thing which ought to commend service in the Australasian colonies to not a few ministers in the old countries. Many threatened with, or suffering from incipient, pulmonary weakness, struggle on amidst all the trying severities and changes of the winter, spring and autumn climate of Britain, perhaps obliged to flee, for a portion of each year, from the bleak and biting north-east wind. To such, were they only to be wise in time, migration to these southern regions, with their clear sunny skies and pure dry air, would add years upon years to their life. Twelve years ago the writer of these lines, acting under the advice of the highest medical skill, and of the noblest and most generous friendship, left Scotland for Queensland. He scarcely ventured to believe the promises of restored health and prolonged life which, humanly speaking, his medical adviser held out to him. He has doubled what, otherwise, would have been the length of his active ministry, and in his new home has been able, and is able to do an amount of work in the pulpit, in the Church courts, in visitation in town and country, and in literary work in the interest of the Church, which he would never have thought of attempting at home, even in the fulness of health. But the palpable benefits of the Australian climate, and of the half open-air life which people live here, are of no avail for those who have postponed migration until the last chance of recovery at home is gone. An early removal is imperative, if such results, as above described, are to be achieved.

Had space permitted, it might have been of advantage to describe the operations of our Home Mission and Church Extension Committee, our Committee for the supplement of stipends in weak charges, and of our Fund for the benefit of Aged and Infirm Ministers, and Widows and Orphans of Ministers, and the arrangements which have been made for the training of students for the ministry, and for testing the result of their studies in preparation for their work. These, and other parts of our Church's machinery, as yet in little more than their infancy, may shortly be made the subject of another and briefer paper. Meanwhile, the writer trusts that he has contributed a little towards drawing attention to the circumstances and wants of our Church in this vast and rapidly progressive colony.

Open Council.

CHRONOLOGY OF GOOD FRIDAY.

OUR valued correspondent, Rev. Clement de Faye, writes us on this subject, calling attention to two *brochures* that have recently appeared upon it by M. Lutteroth and Dr. Anderson. Our friend has written out a very full account of M. Lutteroth's views; but limited space compels us to give them in a very condensed form.

1. In 1855 Mons. Lutteroth, a French layman, author of important studies on the "Census of Quirinus in Judea," and on the "Edict of Claudius for the Expulsion of the Jews from Rome," and of a remarkable commentary on Matthew, published a *brochure* having for its object to reconcile the statements of the Synoptists and of the Fourth Gospel as to the day on which our Lord ate the Passover. It is well-known that the Synoptists appear to say that our Lord partook of the Supper on the day of the Passover (15th Nisan), while John seems to say that it was on the day before the Passover (14th Nisan). M. Lutteroth's investigations bring him to the conclusion that our Lord died, not on Friday as is generally believed, nor even on Thursday as Mr. Gall contends, but on Wednesday. His leading contention is, that "the preparation of the Passover," indicated as the day on which Christ suffered, does not denote a day of the week, Friday, but a day of the month—viz., 10th Nisan. The study of Exodus xiii. 3-6 was what led him to this conclusion. "In the tenth day of the month they shall take to them every man a lamb . . . and ye shall keep it until the fourteenth day of the same month." The day when this taking of the lamb occurred was the preparation of the *Passover*. This was the usual meaning of "the preparation." No doubt Friday was also a preparation for the *Sabbath*, and in certain places, but only when clearly defined by the context, the word is used to denote that too. Bochart says, "*Preparatio ad Pascha incipit a die decimo, quo agnum seponi jussit mactandum die decimo quarto.*" (The preparation for the Passover begins from the tenth day, when he ordered a lamb to be set aside, to be killed on the fourteenth day.) M. Lutteroth maintains that when John speaks of "the preparation of the Passover" (xix. 14), he denotes the 10th Nisan, and that in other places where the simple word "the preparation" is used, it is of the same day.

In Mark xv. 42 it is said, "It was the preparation, that is the day before the Sabbath" (ἡν παρασκευή, ὁ ἔστι προάββατον). M. Lutteroth, however, thinks that the absence of the article, and the common use of the word *σάββατον*, to denote any holy feast, favour his idea that the preparation for the Passover is denoted—the 10th Nisan. The harmony between the Synoptists and John comes out thus: "As the 10th Nisan, or the preparation of the Passover, preceded by four days the Passover feast, and as the four Gospels uniformly fix the preparation on the day of the crucifixion, it is evident that if the preparation is the 10th Nisan, the Synoptists agree with John in putting the death of Jesus before the Passover" (John xiii. 1). We must distinguish between "the Passover"—i.e., the paschal season—and the feast of the Passover (John xiii. 1), when the lamb was eaten. In John xii. 1, "six days before the Passover" means six days before the 10th Nisan; therefore on the 4th Nisan, or that day in the evening, occurred the Supper in Bethany; on the same *legal* day, but spoken of by the Jews as the next day (John xii. 12), the triumphal entry took place. From this day six days are to be counted for the events recorded in Matthew xxi. to xxvi. 20. When Jesus says (Matt. xxvi. 2), "After two days is the Passover, and the Son of man is . . . to be crucified," He meant not the *feast* (as the

[CATHOLIC PRESBYTERIAN, July, 1883.]

words in italics in Authorised Version mistakenly indicate, omitted in Revised Version), but the beginning of the season, the 10th Nisan.

M. Lutteroth frankly owns that there are difficulties to his view in Luke xxii. 7, difficulties which he once thought fatal; but his later thought leads him to interpret the words, "when the Passover must be killed," of Christ Himself—"Christ our Passover, sacrificed for us"—and then the difficulty disappears.

Our Lord having thus died on the 10th Nisan, and risen very early on the 14th, which was the Passover and the first day of the week, was thus three full nights and three full days in the grave,—thus literally fulfilling the prediction He Himself had given.

2. The other *brochure* is a pamphlet recently published by Rev. Dr. Anderson, formerly of Old Aberdeen, entitled "A Contribution towards determining the Date of the Lord's Supper." Dr. Anderson holds that the discrepancy supposed to exist between John and the Synoptists upon the question of the date of the Supper has no real existence, but has taken its rise from a mistaken apprehension of the sense of the Synoptic narrators, which seem to represent the Lord's Last Supper as coincident in date with the Paschal Supper ordained to fall on the 15th Nisan.

The Synoptic narratives agree in asserting that it was on the first day of the Feast of Unleavened Bread that Jesus replied to the question of the disciples as to where they were to eat the Passover, by directing them to the house of a Jerusalem householder who was to point out the apartment to be used on the occasion, indicating that the circumstances of the case were urgent, and that the meeting was to take place at a later hour on the same evening. Again, the Synoptic narrative announces that this conversation occurred on the day on which the Jews had to kill the Passover. These two marks of time by which the Synoptics determine the date of the conversation with the disciples concur in clearly marking out the day as the 14th of Nisan, known among the Jews as the day of the preparation of the Passover, or the Passover eve. The day has been defined by mistake in our translation as "the first day of the feast of unleavened bread." In point of fact the feast of unleavened bread began on the 15th Nisan. The Synoptics clearly mean the 14th, being the day on which all leaven, according to the usage of the Jews, was separated from their food, or destroyed. Then as to the other mark of time, the killing of the Passover, it clearly was ordained to take place between the two evenings or on the latter part of the 14th Nisan. On the evening which commenced 14th Nisan, accordingly, the disciples met the Saviour to eat unleavened bread according to the law, and in this sense it was that they met to eat the Passover on that evening while the paschal lamb in figure was yet unslain. The eating of the typical paschal lamb or the feast of the Passover proper had not yet arrived; it fell after sunset of Friday, the 15th Nisan, and does not come into account in the evangelical narrative, which is occupied with the sacrifice of the Lamb of God sacrificed for us. Here clearly appears the harmony of the Synoptics with John, who describes the last Supper as having taken place "before the feast of the Passover." Accordingly we determine the date of the last Supper as having fallen on 14th Nisan at even, while the Jewish Passover fell according to the law on 15th Nisan, after Christ had held His farewell meeting, when Jesus had been crucified and consigned to Joseph's tomb.

To the Editor of "The Catholic Presbyterian."

SIR,—Will you kindly allow me a few sentences to remove the difficulties of "A Constant Reader."

1. In pleading for merely *possible* interpretations of Scripture, he overlooks the fact that there is *not a single passage* in the New Testament which either asserts or implies that the crucifixion was on Friday; whereas there are at least *eleven* passages whose *natural and obvious meaning* is that it was on Thursday. A

SCOTCH CHURCHES AND NEW MISSIONARY CREED. 75

CATHOLIC PRESBYTERIAN, July, 1883.]

possible meaning is valuable when our object is to *reconcile* Scripture, but here there is nothing to be reconciled. Good Friday rests on *nothing* but tradition.*

2. My argument does not at all depend on the "undue narrowing" of the word "even," which is elastic enough. It is the *phrase* "when even was come" that is decisive, and which I have shown means "after sunset."

3. Joseph was not at all accountable for what was done with our Lord's body *before* he arrived. When he did arrive, he lost no time in begging the body.

4. The breaking of the legs was only to *hasten* death, not to *produce* it. No healthy man *ever* dies by crucifixion within twenty-four hours; sometimes not till long after. Here was a crucifixion within thirty-three hours of a high Sabbath; the breaking of the legs therefore was a necessity. That *three* men should be brought out for crucifixion within *nine* hours of such a Sabbath is inconceivable.

5. The hasty depositing of the body in Joseph's tomb needs no explanation, if we consider the amount of work which I have shown Joseph and Nicodemus actually did before the Sabbath arrived.

6. It is quite true that "the third day" is ambiguous, and therefore I never quote it. But surely there is no ambiguity in such expressions as, "this is the third day *since*" or "*after* three days" which occurs four times in the Revised Version, not to speak of the "three days and three nights."

7. So far from unsettling men's minds, my object is to settle them, not on this point only, but on many others that need settling. In my book I have shown that "Good Friday" has made Scripture bristle with difficulties and anomalies, which commentators have laboured and struggled in vain to get over or explain; and I have also shown that by simply throwing overboard Good Friday, it is as when Jonah was cast into the sea—immediately there is a great calm; every difficulty disappears, new light and new beauties begin to show themselves where all was previously dark and ugly, and the real story of our Lord's burial is recovered, after being buried under Good Friday for more than fifteen centuries.

JAMES GALL.

3 ARNISTON PLACE, EDINBURGH.

P.S.—I am unable to see what conceivable motive the women could have in proposing to disturb the body of their Master, after lying in the sepulchre for two days. If they had really seen the two rich disciples give Him a far more expensive burial than they could afford, omitting nothing that was usual among the Jews on such occasions (John xix. 40), why should they wish to anoint the body a second time, and add *more spices* to the 100 lbs. already applied?

THE SCOTCH CHURCHES AND THEIR NEW MISSIONARY CREED.

By the Rev. S. G. McLAREN, M.A., *Union Theological Seminary, Tokio, Japan.*

WE have never regarded the mere letter of the Westminster Confession of Faith with anything like idolatrous reverence. On the contrary, it seems to us that the Presbyterian Churches have erred in not sooner removing the minor mistakes and blemishes which it contains.

But while we have never regarded the mere letter of the Confession with superstitious reverence, we have always cordially and loyally accepted the system of doctrine which it contains. Calvinism, to us, furnishes the explanation, in so far as this is within the reach of man in this life, of the mystery of the universe. To us it means that the will of God, and not the will of man, is the

* The eleven passages are—Matt. xii. 40; xxvi. 61; xxvii. 40, 57, 63. Mark viii. 31; ix. 31†; x. 34†; xiv. 58†; xv. 29. John ii. 19, 20. Those marked thus † are from the Revised Version.

[CATHOLIC PRESBYTERIAN, July, 1883.]

ultimate factor in the universe; that God can accomplish His purposes not simply by removing the wicked from the earth, or baffling their plans by His superior wisdom and power, but by turning their hearts as the rivers of waters, and making them willing in the day of His power. But Calvinism does more than satisfy the intellect. It is fraught with practical consequences of the highest importance. An Arminian parent can have no security that his children will be saved, for they may not choose the Lord, nor submit their wills to the influence of His Holy Spirit, or if they do this, they may yet "fall from grace" and make final shipwreck of their faith. But the believing Calvinist can without anxiety commit his children to God, secure in the promise that God's purpose of mercy includes the seed of the righteous, and that, if he trains up his children in the way they should go, when they are old they will not depart from it. To the Christian labourer, and especially to the foreign missionary, the Calvinistic creed also brings comfort and encouragement, for he knows that, as no individual can resist the effectual call of the Spirit of God, so no nation can, and that thus, even among the most degraded people on the face of the earth, God's purpose of election shall surely stand. Nay, more, he can (with reverence be it spoken) lay hold of this purpose, through faithful labour and believing prayer, knowing that, both in providence and in grace, the decrees of God leave room for the operation of lawful means and secondary causes.

Holding, as we do, such sentiments, it is with extreme surprise and profound regret that we have received from Scotland a creed intended for use in Presbyterian Churches in Mission fields, and bearing the sanction of two of the Presbyterian Churches of Scotland, from which Calvinism is altogether eliminated, which contains no statement of the doctrine of justification by faith, and which leaves those who assent to it free to hold the doctrines of conditional immortality or universal restoration. That these defects exist admits of easy proof; that they will not be regarded as serious by the great mass of Christians in Scotland we can hardly believe possible.

In proof of the statement that *Calvinism has been eliminated from the new creed*, we might rely on the testimony of Arminians who have examined it. A controversy on the subject has been going on in America, and Methodist organs there hold that Calvinism has been left out. The testimony of Methodist brethren labouring in Japan, to whom we have submitted the creed for examination, is to the same effect. While admitting that there are some expressions in it which might be interpreted by Calvinists in a sense which they would not accept, they have declared that it contains no statements which cannot fairly be interpreted in a sense consistent with Arminian doctrine. An examination of the creed itself entirely confirms this verdict. The distinctive doctrine of Calvinism is its doctrine of election, and this doctrine is not once mentioned or referred to in the new creed. The clause which comes nearest it occurs in the 4th Article, which reads as follows:—

"All things visible and invisible were created by God by the word of His power, and are so preserved and governed by Him, that while He is in no way the author of sin, *all things serve the fulfilment of His wise and good and holy purposes.*"

There is nothing here to which the Arminian cannot assent. The question between him and the Calvinist is not, Whether God fulfils His purposes?—this both alike maintain—but, What is the nature of these purposes? The Arminian maintains that God's purpose of election depends on and is conditioned by faith and perseverance, the Calvinist that it is "without any foresight of faith or good works, or perseverance in either of them, or any other thing in the creature, as conditions or causes moving him thereunto" (Westminster Confession, chap. iii. sec. 5).

That this view of the new creed is correct, is shown further by the way in which it deals with the work of the Holy Spirit. The Arminian believes that under the preaching of the Gospel preliminary grace is given to every man

SCOTCH CHURCHES AND NEW MISSIONARY CREED. 77

CATHOLIC PRESBYTERIAN, July, 1883.]

to help him to decide whether he will be saved or not. His will is not so far enslaved by sin as to be unable (at least with the aid of this preliminary grace) to decide this important question. Should he decide in the affirmative, the Spirit of God then carries out in his soul the great work of regeneration and conversion. An Arminian will ascribe this work as unreservedly to the Spirit of God as the Calvinist, and will describe it in exactly the same terms, except that he does not include in it the "*renewal of the will*," for, according to his theology, the prior consent of the will is a necessary condition to its being undertaken. He will speak of the energies of the will being quickened, aided, or directed by the preliminary grace of the Spirit, but not of the will itself being renewed; whereas, with the Calvinist, the renewal of the will is the essential element in regeneration. The will being renewed, the sinner gladly receives Christ Jesus as He is offered to him in the Gospel. It is significant that the phrase, "renewing our wills," has been dropt out of the new creed. The teaching of the Shorter Catechism is that—

"Effectual Calling is the work of God's Spirit, whereby convincing us of our sin and misery, enlightening our minds in the knowledge of Christ, and *renewing our wills*, He doth persuade and enable us to embrace Jesus Christ freely offered to us in the Gospel."

The teaching of the new creed is—

"The Holy Spirit makes men partakers of salvation, enlightening their minds by the truth of the Word of God, convincing them of their sin, persuading and enabling them to receive Christ Jesus as He is offered to them in the Gospel, and working in them all the fruits of righteousness."

In support of our assertion that *the creed contains no statement of the doctrine of justification by faith*, we can do little more than repeat the assertion itself. The doctrine is not to be found there—neither the name nor the thing. Adoption and sanctification are mentioned, but not justification. "The full forgiveness of sins" is indeed stated to be one of the privileges of God's children, but this forgiveness is not ascribed to the righteousness of Christ imputed to us, and received by faith alone. On the contrary, it might be inferred from the context that it is viewed as the result of *faith and obedience*. We do not suppose this is meant, but such an interpretation would not be inconsistent with the language employed. There is nothing in the creed to prevent any one who accepts it from holding the Arminian, and even the Roman Catholic view of justification, and we are therefore justified in asserting that it has let go the grand central principle of the Reformation—the test, according to Luther, of a standing or falling Church.

Our third charge is that *this creed would tolerate the doctrines of conditional immortality and universal restoration*. Its eschatology is contained in the 11th clause:—

"At the last day the dead shall be raised, and all shall appear before the judgment seat of Christ, and shall receive according to the deeds done in this present life, whether good or bad. Those who have believed and obeyed the Gospel shall be openly acquitted and received into glory; but the unbelieving and wicked, being condemned, shall suffer the punishment due to their sins."

We have in Japan at this moment two missionaries who hold the doctrine of conditional immortality, and who openly avow and propagate their opinions, but who could nevertheless assent to every word of this clause; for while they believe and teach that the wicked shall ultimately suffer extinction, they also believe that a period of punishment in the other world shall first intervene. There is nothing in the new creed which forbids this belief, nor does it conflict with the doctrine of universal restoration.

We have now to inquire what reasons may be urged for the adoption of such a creed. So far as we have been able to gather, it owes its existence chiefly to the belief that the existing standards are too complicated and difficult for use on the Mission field, and that something simpler and more level to the capacity of converts from heathenism is required. Now, we have no objection to the shortening and simplifying of creeds either at home or abroad, but we cannot

[CATHOLIC PRESBYTERIAN, July, 1883.]

regard it as a legitimate way of attaining this end simply to drop out a few of the cardinal doctrines of the faith; and we must protest against the notion that such a process is necessary in order to adapt a creed to the wants of the Mission field. It should not be forgotten that creeds are primarily intended, not for the use of the private members of the Church, but for the guidance of its office-bearers. Can it be maintained that, taken as a whole (for it would be absurd to legislate for exceptional cases), the office-bearers of any Presbyterian Church in the world are so deficient in capacity and intelligence as to be unable to understand a simple statement of the doctrine of election, or of justification by faith, or of eternal punishment, and to form an opinion for themselves whether these doctrines are taught in the Scriptures or not? If such office-bearers, and especially if such ministers, are to be found, where are we to look for them? We mention ministers specially, for the question really concerns the teaching rather than the ruling elders in the Church. Are we to look for them among the negro races? We cite on this point the evidence of the Rev. Dr. Brown of Paisley, the Editor of the United Presbyterian Missionary Record, and the Rev. R. M. Macinnes of Ayr, who have lately visited the stations in Jamaica of the United Presbyterian Church, as delegates from the mother Church. In Kingston they examined the theological students, under the care of the Rev. Professor Robb, in Hebrew and Chaldee, and "were greatly delighted, not to say shamed, by the remarkable proficiency of the students. We were invited (they add) to test their ability to read *ad aperturam*, and found that they could translate with fluency a passage chosen at random." All through their report the delegates bear testimony to the intelligence and efficiency of the native ministers and students. Shall we transfer our search to India? A people who are gifted with the metaphysical acuteness of the natives of Hindostan, and who can send such representatives to Great Britain as the Rev. Narayan Sheshadri and the Rev. P. Rajahgopaul may be credited with the ability to understand a plain statement of fundamental doctrine. Perhaps the new creed is specially required in China. Those who know the Chinese best assert that in intellectual ability they are the equals of the Anglo-Saxon race, and though their power is as yet to a great extent latent, it is showing itself in every direction. Native merchants are competing successfully with foreigners in every port in China, and Chinese students are graduating with honours at our Western Universities. It only remains to notice Japan. It is our own field of labour, and we assert most emphatically that the office-bearers of our Presbyterian Churches in Japan need no creed accommodated to brethren of weak capacity and slender intelligence. In quickness of intelligence the Japanese are not surpassed by any other nation. There is scarcely a university in the world where their students have not taken a distinguished and sometimes even a leading place, and a creed that is suitable for the Churches in Scotland will not be unsuitable for Japan. The time may have arrived for the preparation of a shorter and simpler creed, but if so, let the need be supplied by the Presbyterian Alliance on behalf of all the Presbyterian Churches throughout the world, and not by the preparation of a defective creed for use on Mission fields.

It may be urged in favour of the new creed, that in the past too much attention has been devoted to dogma, and that now it is above all things important that the thoughts of the Church should be turned into practical channels. With reference to this, we would say that we cannot but regard the impatience of dogma which prevails at the present day as a sign of weakness and retrogression, not of strength and progress. To be indifferent to doctrine is to be indifferent to the Scriptures, for it is impossible to search the Scriptures without coming to some conclusion regarding the doctrines they teach. Take, for example, the doctrine of election. We find this doctrine referred to in almost every book in the New Testament, and in some of them treated at great length and with much fulness of illustration. Are we to ignore all the passages where it is discussed or referred to, or are we diligently to study and compare them, and make up our minds,

SCOTCH CHURCHES AND NEW MISSIONARY CREED. 79

CATHOLIC PRESBYTERIAN, July, 1883.]

to the best of our ability, as to their exact meaning? If we do the latter, and surely this is our bounden duty, we must formulate a doctrine of election. It cannot be maintained that there is no connection between doctrine and practice. We have already referred to some of the practical consequences which flow from the doctrine of election. The doctrine of justification by faith is even more important. It was one of the principal doctrines with which Luther fought the battle of the Reformation, and it has not yet lost its power nor survived its usefulness. The Church of Rome is labouring zealously and successfully in Japan to-day. Protestant missionaries and their converts are constantly coming into contact with its doctrines, and it is necessary to meet them with the old weapons. The doctrine of eternal punishment is also one of vast practical importance. We have recently had the testimony of the *Spectator* to the fact that the decay which has taken place in the popular belief in this doctrine is lessening the reverence with which an oath has hitherto been regarded, and loosening the foundations of society.

Perhaps the new creed may be defended on the ground of its comprehensiveness. The divisions of the Christian Church are certainly to be deplored, and any plan which proposes to heal or lessen them ought to have our sympathy. But these divisions cannot be healed merely by adopting a creed vague enough, or broad enough, or elastic enough to allow conflicting parties to be drawn within its pale. Comprehension without concord, union without unity, would magnify and not lessen existing evils. Of this we have abundant illustration in the present condition of the Church of England. There we have a house divided against itself, and a Church engaged in internecine strife. There is less friendly feeling between the different parties in the Church of England than there is between other denominations which frankly recognise their differences, and agree while remaining separate to regard each other as brethren, and to labour in harmony side by side. Of this we had some years ago a remarkable illustration in Japan, where the agents of the two great missionary societies of the Church of England—the Church Missionary Society and the Society for the Propagation of the Gospel—would not even unite in the training of students in a common seminary in Tokio. The advantages and limitations of union among those who differ in fundamental doctrines are well illustrated by those Union Churches for American and English residents which exist in Tokio, Yokohama, and other places throughout the East. The Union Church in Tokio may be taken as a specimen of the others. Public worship is maintained in it by the missionaries of all denominations (Episcopalians excepted), who preach in it by turns. The arrangement is a very happy one, and affords scope for the exercise of mutual forbearance as well as brotherly love. In practice it has wrought admirably, but this has been found possible only on one condition, understood, if not expressed, that each preacher shall as far as possible consent to suppress in his preaching what is distinctive of his own denomination. If each one were to speak out plainly all that he believes, the union would probably not last more than six months. We have heard of brethren having conscientious scruples about keeping back any part of their convictions, but the reflection that only in this way could a service in English be kept up at all, has reconciled them to the situation. But no earnest Christian minister would consent permanently to suppress his convictions on fundamental doctrines. You may make the creed of the Church broad enough to include Calvinists and Arminians, but if both parties are honest and earnest the result will be, not order and beauty, but confusion and conflict. For our own part, we could never consent to fill the position of an instructor in a theological seminary in which we could not have freedom to speak out all our convictions, and we have too much respect for our Arminian brethren who are labouring along with us for the regeneration of Japan, to believe that they would act otherwise. We have learned to love and esteem our Methodist brethren, we recognise them as forming one great division of the army of the living God upon the earth, we are willing to co-operate with them in every good work, and ready to learn

[CATHOLIC PRESBYTERIAN, July, 1883.]

from their example; but so long as their opinions and ours remain what they are, no good purpose could be served by our accepting a common creed, or being included, if that were possible, in one organisation.

Presbyterianism recognises the essential equality of all her ministers, and reserves even to the humblest the right of dissent and protest. We may, therefore, be permitted, even though this creed has received the sanction of two of the ecclesiastical Assemblies of Scotland, to lift up our voice in earnest protest against it, and to express once more our profound regret that the Scottish Churches should have shown themselves so ready, even as regards the Mission field, to abandon a creed which is identified with all that is best in the history and traditions of Scotland, and which has nourished so long the religious life and fervour of her people. Who can tell to what extent the Calvinistic creed, as expressed in that incomparable document, the Westminster Shorter Catechism, which contains not a single sentence which any Calvinist would wish altered, has given strength and solidity to the Scottish character, and robustness and intrepidity to the Scottish intellect? Is it too late to express the hope that what we cannot but regard as a hasty and ill-considered piece of legislation may yet be reconsidered, and that the result may be the preparation of a new creed, on a Calvinistic basis, or, perhaps better still, the careful revision of the Westminster Confession of Faith, by the representatives of all the Presbyterian Churches throughout the world? To unite Presbyterians everywhere under one creed were a worthier achievement by far than to add one more to the defective creeds of Christendom.

PROGRESS IN THEOLOGY.

To the Editor of "The Catholic Presbyterian."

NEW HAVEN, CONNECTICUT, 15th May, 1883.

IN an article by Professor Watts in the April number of *The Catholic Presbyterian*, I am surprised to find a sentence purporting to be a quotation from my "Old Faiths in New Light," which, as given by Professor Watts, is not contained in that volume. Doubtless through some inadvertence, he represents me as saying that the sacrificial types of the Old Testament "were never intended to teach anything beyond the truth at the heart of sacrifice, that all we have is His, and with entire faith in His goodness should be devoted to Him." The words as I wrote them are as follows:—"God sanctions, by His commandment, the truth at the heart of sacrifice, that all that we have is His, and with entire faith in His goodness should be devoted to Him."* Upon the preceding page I had spoken of an "ulterior design" in the teaching of the sacrifice of Isaac. The passage from which the words are misquoted has to do solely with the morality of the commandment to Abraham, and with the manner in which God abolished human sacrifices in Israel. As it never occurred to me before reading the words erroneously attributed to me by Professor Watts to deny the typical significance of the Old Testament sacrifices, I must request you to correct for your readers the mistake into which, in this instance, Professor Watts has fallen.

NEWMAN SMYTH.

[This letter was unfortunately received a day too late for our June number.—ED. C.P.]

* "Old Faiths in New Light," p. 103, Am. Ed.